Mr. *Thomas Wadsworth's*

LAST

WARNING

TO

SECURE SINNERS.

Being his Two Last

SERMONS

Concerning the

Certainty and *Dreadfulness*

OF THE

Future Misery of all Impenitent ungodly Sinners.

To which is Prefixed an *Epistle* of Mr. *RICHARD BAXTER's*

8.o Z. 39. 11.

LONDON,

Printed for *Tho. Parkhurst*, at the *Bible* and three *Crowns* in *Cheapside*, and at the *Bible* on *London-bridg* 1677.

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TO THE READER.

IT is not so much for the sake of the departed Author of these Sermons, as for thy self, that this Preface doth recommend them to thy acceptance and perusal: Though in order hereunto it is meet that thou have some account both of the Author, and of the reasons of their publication. The Author was a person with whom I had long much communication by Letters, before I ever saw his face. By ma-

ny of which, and by the full teſtimony of his flock, I can aſſuredly give thee this true account of him: When he was placed for the exerciſe of the Sacred Miniſtry at *Newington-Butts*, near *Southwark*, he addicted himſelf entirely to the winning and edifying of Souls; believing the great things of the unſeen world, and life to come; the obtaining of that happineſs by faith and holineſs, was the end and work of his Miniſtry and Life. He took heed to himſelf and to Doctrine, and continued therein, that he might ſave himſelf, and thoſe that heard him, 2 *Tim.* 4. 16. Unneceſſary Queſtions and Con-

troverſies he avoided: In thoſe that he was conſtrained to meddle with, he much lookt at the end, and adhered to the Doctrine which is according to Godlineſs; carefully ſhunning contentions and extreams, and that manner of diſputing or converſing which deſtroyeth Chriſtian love. In the common Controverſies about Predeſtination, Grace, and Free-will, he held to the middle way of *Auguſtine*, *Proſper*, &c. contenting himſelf to prove and teach, That all evil is of our ſelves, and all good is of God; that God is no author of Sin, but yet is the Governour of all the World, whoſe abſolute Will cannot be

fru-

frustrate; and that Christ hath procured that universal conditional gift of pardon and life which is found in the Gospel, and commanded his Ministers to preach and offer it to all; and so of the rest.

But the Errors which subvert Faith, Hope, or Obedience, he would not make light of; and therefore lately wrote that very considerable Treatise of the *Immortality of the Soul*; especially for the use of such as reject not Scripture-proof, leaving out most of the Philosophical Reasons which Infidels expect; but adding some few of them which are of weight, though not a large performance of that part of the work. He

He was happily too young to be engaged in the military or uncivil quarrels of this Age. He knew that Chriſts Miniſters have work enough of their own, in preaching, promoting and practiſing the Chriſtian Faith, and hope of Glory, and keeping themſelves and others in obedience, love and peace.

When the Changes had occaſioned great contentions about Church-Worſhip, Adminiſtrations, Communion and Diſcipline, the City of *London* where he lived attempting to ſet up the *Presbyterian* Government, but finding it very difficult, becauſe of the number of *Epiſcopal* and *Independent* Diſ-

ſenters,

ſenters, and becauſe the Parliament would give *Presbytery* no more than a Toleration and Recommendation, he reſolved to join with no party in the Diviſion, but to look ſimply to Gods Word, and to do that which there he found paſt Controverſie, an unqueſtionable duty. At that time the Miniſters of *Worceſterſhire* had entred into an Aſſociation:

1. In their Worſhip, Adminiſtration and Diſcipline, unanimouſly to practice ſo much as the then parties, *Epiſcopal*, *Presbyterian* and *Independents* are agreed in; believing that the faithful practice of ſo much, would better reconcile them, than

than ſtrangeneſs and diſputes.

2. To ſet up a regular courſe of Perſonal Conference by Catechiſing & loving-inſtructions, and exhortations, to prepare them for death and eternity, with all the Families in our Pariſhes, in order, who would voluntarily ſubmit to it.

In the practice of theſe two, we had great experience of Gods bleſſing. And Mr. *Wadſworth* deſiring (as many Counties did) to do the like, ſent to me for the draught of our Agreement: And becauſe he would avoid temerity and needleſs ſingularity, he addreſt himſelf to the Claſſes of the *London* Miniſters, and asked their

their Advice; who told him to this purpose, That they were under many hinderances from doing it themselves, but they would not dissuade nor discourage him from attempting it: Which hereupon he presently did. To his constant Publick Preaching he added this work of Personal and Family Instruction; not only to visit the Sick, but to Teach and Exhort his Flock, in health, to prepare for death, *and work out their Salvation.* To Catechize them, and help them to understand the words, and to get down the sweetness and power of the matter upon their hearts: Behaving him-

himſelf with convincing Light, with melting Love, and quickning ſeriouſneſs; to thoſe that he converſed with; that none might be left as *dark*, *diſaffected*, or *dead*, as they were found.

He alſo gave *Catechiſms* and *Teſtaments*, and ſome other Books moſt ſuited to their ſtate, to the poor people of his Pariſh, engaging them to read them, and taking an account of their performance and proficiency.

If you ask where he had Money to do all this, he lived frugally himſelf? He took nothing to be ſo much his own, as to be laid out on himſelf any further than

than it maintained him in his Masters work. The rest he took himself to be but a steward of, to distribute it prudently to others. What was not necessary to his personal maintenance and work, he gave to others, in the way and on the terms which might best further their Salvation. And what he was unable to do himself, he beg'd from such as were more able.

And as to the aforesaid manner of exercising his Administrations, and Church-discipline, he and the Church chose many Deacons, and certain of the ancientest and most prudent members, who should not be Officers, as unordained Elders, but only

only the Churches Delegates, to take ſuch cognizance of the action, and give ſuch aſſiſtance as the Laity may do; himſelf with theſe Deacons and Delegates of the people, met once a Month to hear what cauſes required their open admonitions, when private reproofs had been rejected; when offenders were to be humbly and compaſſionately admoniſhed, and by moving-arguments perſwaded to repent: And if they yet were obſtinate, more earneſtly perſwaded by them all, and by cleareſt reaſons convinced of the evil of their ſin, and the great neceſſity of true repentance. And if yet they remained obſti-

nate (with us, they were ſummoned to hear the convincing reaſons of an Aſſembly of Paſtors that ſhortly after met, and their humble Exhortations and Prayers for their Repentance; but Mr. *Wadſworth* had not ſo much of that aſſiſtance) the order was next to publiſh the crime and impenitence to the Aſſembly, and there publickly beſeech the Sinner to repent, and the Congregation to join in prayer for his Repentance (and this uſually three days together). And if ſtill he were impenitent, to declare him unfit for Communion with the Church, and require the people to avoid him, and binding him

over

over to the judgment of God, who will not pardon the impenitent.

I will recite part of a ſhort Writing which his Hearers gave me now ſince his death, in their own words:

At his firſt coming to Newington-Butts, *which was about* 1653, *He preached conſtantly twice every Lords-day; And had monthly meetings with us, where he prayed and preached: In the Summer, for half a year, he preached a Lecture: And in the winter, every day of the week, except Saturdays, neither cold nor wet did keep him from his work; which was Praying and Expounding, which he conſtantly performed at*

ſeven a Clock in the morning: And on Saturdays he ſpent the afternoon in Catechizing: And finding much ignorance in the Pariſh, he was the more laborious for their inſtruction; and once every week in the Winter, he would be-ſpeak a houſe in the Street at the end of an Alley, and thither he would ſend for the poor people out of the Alleys, and ſpend much time in inſtructing them, and praying with them: the next week he would do the ſame in another place; and where he himſelf had been the former week, he would appoint one that could write well, to follow him, and repeat a Sermon, and pray with the people in the ſame place,

to

to keep on their hearts what had been wrought; and such of the willing persons as could not repeat sufficiently, he appointed to read some fit Book to the hearers, usually the book called, A Call to the Unconverted. *And that against* Making Light of Christ, *which in a great measure answered his ends. And finding by going thus through all his Parish, that not only Children, but Servants, and Ancient persons, were very ignorant; and the more because they could not read: he sent to the University for a young man (who is now a Minister in* Sussex) *and gave him his maintenance, to go three days a week, to teach people to read; by*

which means aged perſons, ſome of ſixty years af age, and ſome more, did learn to read, to their great comfort: And to farther their underſtanding of the Principles of Religion, he Printed a ſhort Catechiſm *of Twelve Queſtions and Anſwers, and gave them freely to all the Pariſhioners that would come for them; and for them that were poor, and old, he bought a great number of* Teſtaments, *and gave them to the elder poor people and ſervants that could not buy them: and when he asked many poor people why they came not to the Publick Worſhip of God, and they would anſwer, becauſe they had not cloaths; he would ſtir up ſome*

friends

friends which he had in London, *to relieve them, and ſo got cloth, and clothed them.*

His health calling him to abide moſt in the Country at *Theobalds*, he got a grave Miniſter Mr. *Parſons* to be his Aſſiſtant in *Southwark*; and ſo divided his labours to Two Congregations, being one day with one, and the next with the other. And having a competency of his own, he never took any Stipend or Maintenance from either of them; but lived as believing that it is more honourable to *give* than to *receive*: That very ſmall proportion which was Contributed, he left his Aſſiſtant, who

needed it, to receive.

This faithful Servant of Christ did for many years perform these hard but pleasing labours, under that sore disease, the *Stone in the Reins* (which some think was *Paul's* prick in the flesh, though others rather take it for Reproach or Persecution). And though by the ordinary use of *North-hall*-Waters he seemed long to keep it under; yet leaving the Country, & coming to abide again at *London*, after twice preaching with very great fervency, he fell into that extremity of pain, which in a short time brought him to his Death; which how peaceably and comfortably he underwent to the last,

laſt, Mr. *Brag* hath told you in his Funeral-Sermon. His diſſected body ſhewed that a Stone in the Bladder as well as his calculous and corrupted Kidneys, was his Death.

The affection of his Flock to their departed Paſtor, made them deſirous that his laſt Sermons might be publiſhed; not becauſe they excelled all the reſt (for in theſe you may ſee his ordinary fervency and familiarity in preaching); but the laſt words of our friends affect us moſt; and as we remember them beſt, ſo we are deſirous to commemorate them to others.

It will be thought by ſome an injury to the deceaſed Au-

thor,

thor, that ſuch popular and plain Exhortations ſhould be publiſhed, when no doubt had he lived to publiſh them himſelf, they would have appeared in a leſs homely dreſs. But I take it for no diſgrace but a great and neceſſary duty, to ſpeak the important matters of Salvation (not in a ſlovenly, but) in as plain, and familiar, and fervent a manner, as (its well known) the common ignorance and dullneſs of moſt Hearers do require. Who can ſpeak too *plainly* or too *earneſtly* to ſuch? And *Writings* muſt be ſuited to ſuch *Readers Capacity*, as well as *Sermons* to ſuch *hearers*. Two inſtances *encourage* me

me to this recommendation, *viz.* The works of Mr. *William Fenner*, and of Mr. *Thomas Hooker*, which were popularly delivered and taken from their mouths in ſo broken and rude a manner as greatly injured the Authors, (and are not to paſs as the notice of their judgments in points of Controverſie) yet did more good by their *plainneſs and familiar earneſtneſs*, than moſt Books that I have known: But thoſe that the *ſame men* publiſhed themſelves in a *cloſer ſtile*, have far leſs *profited* the world of ordinary Readers. That is good, which doth good.

To ſhew the reaſonableneſs that all Miniſters ſhould deal thus

thus faithfully and plainly with such as are under their Ministry, I will lay open somewhat of the case before you, and then judg reasonably of it as you are men. The Eternal God delighting in the wonderful diversity of his Creatures, hath made man of a middle nature, between Brutes and Angels, giving him Vital power, Reason and Free-will. He hath placed him in this World as for a race or warfare, resolving that as he behaveth himself, it shall go with him in another World for ever: For though his body be dust, and must to dust return, his soul is from above, and liveth in blessedness or misery for ever. By

Sin

Sin, we have all forfeited our right to Heaven: But Eternal Love hath given us a Redeemer, who is God and Man, who as our Surety became a Sacrifice for our ſins, and by his Merits hath purchaſed a Conditional Grant of free forgiveneſs, and of renewing Grace, and endleſs Glory. And being aſcended into Heaven, poſſeſſeth it in our nature, and intercedeth for us, being now as Redeemer, Lord of all. And as the Sun above us ſendeth down its beams on Earth, ſo doth our Glorified Lord his Spirit, to *quicken*, *enlighten* and *ſanctifie* Souls, who were *dead* and *dark*, and *diſaffected* to God, to Holineſs

nes and Heavenly perfection. And he hath appointed the Ministerial Office, that men might be his messengers to men, to acquaint them with his Grace, and with the Glory which he prepareth for them, that they may truly *believe* it, soberly *think* of it, duly *value* it, heartily chuse it, and diligently seek it, and live and die in the joyful expectation of it. And as our Souls converse not with our neighbours immediately, but in and by our bodies in which they work; so the Spirit of Christ doth not ordinarily work on mens Souls without any means, but by his Word and Works which his Ministers must de-

clare.

clare. Man is not now put upon ſatisfying Gods Juſtice, or purchaſing his Salvation by a price. Chriſt hath done theſe, and made a free gift of Grace and Glory to all that will but penitently and believingly accept it. Under Gods Grace, mens everlaſting Salvation now lieth on their own *wills*; no men or devils can damn or undo any one ſoul, but by his own conſent to the *cauſe* of his damnation. No men or devils can keep our ſouls from the *Heavenly Glory*, but by tempting him to refuſe it, undervalue and neglect it, and prefer the pleaſures of ſin before it, and by keeping him from loving, deſiring and ſeeking it: For every

every one ſhall certainly have it, who had rather be a holy Chriſtian on earth, and live in perfect love and joy with God in Heaven for ever, than for his filthly pleaſure to enjoy the proſperity of this world. To acquaint men with this, is our Miniſterial Office; we are charged to ſet before them the great Salvation which Chriſt hath procured, and importunately to beſeech them to mind it, believe it, and accept it, that it may be theirs for ever: we believe God, and therefore we ſpeak to men as he hath commanded us: We intreat them in his Name, to turn from ſinful enmity and folly, and to be re-

reconciled to God, and be wiſe for their Salvation: We tell them but what Gods word ſent from heaven, telleth us and them, That holineſs is the love of God and goodneſs, and the hatred of ſin; that the *pure in heart are bleſſed, for they ſhall ſee God. But without holineſs none can ſee him:* We tell them from God, That heaven is won or loſt on earth; and that none ſhall have it but ſuch as hence learn to love a holy and heavenly life; and that the diſlike of holineſs is the forfeiture of happineſs, and the beginning, or forerunner of Hell: We aſſure them, That God will never ſay, *Depart from me ye workers*

of iniquity, if they do not first by iniquity depart from God; and that God will not damn them, except they damn themselves, by the obstinate final refusing and resisting of his mercy. We intreat men therefore but to live as men should do that *love themselves*, and that are not indifferent whether they live in Heaven or Hell for ever. We intreat them not to be worse to themselves, than the Devil and all their enemies are, who cannot make them commit one sin against their wills: And yet after all this warning, intreaty, and importunity, there are thousands, and ten thousands that will not be per-

perſwaded, nor regard the warning given them from God; ſome will not believe but that a man dies like a Dog (and what wonder if ſuch live like Dogs): And ſome will not believe but that they may be ſaved without regenerating-grace and holineſs, though Chriſts own mouth hath proteſted the contrary, and told us *verily* that it cannot be, *John* 3. 3, 5, 18, 19. *Mat.* 18. 3. *Heb.* 12. 14. *Rom.* 8. 6, 7, 8, 9, 13, &c. Multitudes will not be brought to underſtand what we ſay; but when we talk of Redemption, Sanctification, and Salvation, they hear us as if we ſpake Greek or Hebrew to them, and

under teaching, grow old in ſottiſh groſſeſt ignorance; multitudes are taken up with the love of proſperity, & the love of this deceiving world: multitudes are carried away with aſpiring ambition and fooliſh pride; and more, with the love of fleſhly pleaſures, and ſatisfying their appetites and luſts. Many poor people (who every where are the moſt) are ſo oppreſt with want, and wearied with their daily labour, and taken up with cares to pay their Rents and Debts, and maintain their Families, that they think it excuſable in them if they little mind the pleaſing of God, and ſaving of their ſouls; ſuppo-

ſing

ſing that they have no leiſure for it, and God requireth it not at their hands. And the ſame moſt ſervants think, who have time little enough for their Maſters work. Multitudes have ſuch dead and hardened hearts, that when we tell them that they muſt ſhortly be in Heaven or Hell, as they are here prepared, we ſpeak almoſt as to blocks, or men aſleep: they feel not what we ſay, as if they did not hear us.

We are bid, *cry aloud*, and tell them of their ſin and danger, *Iſa.* 58. 1, 2. and yet we cannot get them to regard and feel; God ſaith, *Awake thou that ſleepeſt, and Chriſt ſhall give thee*

light; and yet we cannot get them to awake, nor hear us like men that have the use of reason, and love themselves. Alas, how many thousands are there whom we could never perswade to consider with deep and serious thoughts, what will become of their Souls when they are dead, nor to seek to be resolved of it from the infallible Word of God! that never set a part one hour in their lives to consider seriously, Whether they have any title to Salvation, which they can make good by the Word of God by which they must be judged!

Sirs, This, this is the case of multitudes of our neighbours; and

and what would you have a Miniſter to do in ſuch a caſe? ſhould we flatter and ſmooth them up in an unholy life, what thanks would they give us for this ere long, when they find themſelves in hell?

Would you have us ſtand by in ſilence, and look on, while Satan thus leadeth thouſands to perdition? Would you have us let them quietly go to hell, for fear of diſpleaſing them or others, or ſeeming to be unmannerly or uncivil with them? Would you have us whiſper to men that muſt be awakened or undone for ever, whom thunder and lightening will not awake?

Alas, we ſee men dying daily, and we are dying our ſelves, and daily look when we ſpeak our laſt, and when they hear their laſt, even all that ever they ſhall hear more for their Salvation: We ſee how Time doth paſs away: much is loſt already, the reſt is ſhort, and utterly uncertain: and the ignorance, unbelief, hard-heartedneſs, fleſhlineſs, worldlineſs, pride, malignity and unholineſs of ſinners, are deep-rooted, ſtrong and damnable evils. We ſee men when they are convinced, that they muſt *repent* or *periſh*, Luk. 13. 3, 5, putting it off from day to day; when they are certainly to be gone

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ere long, and never certain of one more hour: And alas, a long life is little enough for a willing awakened ſerious Chriſtian to work out his Salvation, and make his Calling and Election ſure.

Sirs, tell us as Chriſtians, or at leaſt as men, what faith, and reaſon, and humane love command us to do in ſuch a caſe? ſhall we forbear, or ſpeak to them in formality, as on a ſtage, as if we were Players, and not Preachers, and would perſwade them not to believe what we ſay; ſhould we let them alone, be damned, and take it for our excuſe, that they or others were unwilling of our la-

labours? Shall we pretend charity and hope that they have already enough to save them, while we see not so much as knowledg, or any love to Holiness, nor forsaking of mortal sin, nor any serious care of their Salvation? Is it the office of Charity to further mens delusion and damnation? If we believed not another life our selves, and that there is a God who will reward them (and only them) that diligently seek him, (*Heb.* 11. 6.) we would quickly renounce this ungrateful Ministry and Work; we would wish that all the Preachers in the world were silenced, and that the people would better

better uſe their Tythes, than to maintain ſuch troublers of the world. But God hath ſhined into our minds with the heavenly convincing light. He hath given us the firſt fruits and pledg of Glory: *We believe* a Heaven and a Hell, and the abſolute neceſſity of a holy and heavenly mind and life; and we *know why* we do believe it. Here we have upon our ſober conſideration laid up all our hopes and comforts; and what ſhould we perſwade our neighbours to chuſe, but that which God hath taught us to chuſe our ſelves? And wo to him that ever he was born, that maketh not this choice, and taketh not the Heavenly

venly Glory for his portion!

And now, Reader, I have told thee why such Ministers so live and labour, as our Brother did, and why I commend to thee his Example, and these Sermons: The Lord perswade you to use what is given thee.

Richard Baxter.

Decemb. 18. 1676.

To

To thoſe who were Hearers of theſe Two *Sermons*, eſpecially ſuch of them who yet continue in their Security.

I *Would hope (if not the bare reading, yet) the due conſidering the Title prefixed to this little Book, would cauſe at leaſt this reflection: It is high time now to awake out of ſleep: they are ſecure ſinners indeed, who (after a* Boanerges *hath ſounded his Trumpet as loud as Thunder, till his breath was ſtopt, eſpecially conſidering his laſt breath was ſhrilleſt of all) will not be awakened: God forbid the Judg-*

Judgment threatned, Iſa. 29. 10, *ſhould be the ſad fate of any that heard him*: I will pour out, ſaith God, the ſpirit of a deep ſleep upon them. *Every word of which threatning is terrible*; Sleep, deep ſleep, *the* ſpirit of a deep ſleep, *and then the* pouring out *the ſpirit of a deep ſleep*: *It affected me to think that this holy man of God* (*when he went up and took his Farwel in the Pulpit*) *ſhould, as it were, go to the top of lofty* Nebo, *and* (*though from thence as to his own particular, he had as clear a view as any ever within my forty years obſervation had of the* Holy Land, *not that of* Caanan, *which flowed with* Milk *and* Honey; *but that which* Stephen *ſaw*,

Acts

Acts 7, yet) *ſhould be directed by his Text, and aſſiſted with ſuch a mighty preſence, with ſo great authority to warn ſinners, as if he ſaw a flood coming upon them, that would drown them elſe ſuddenly in perdition; and when he had done, that he ſhould come down, as* Moſes *did, and die as ſoon (it may be) as he did; and (without a may-be) go to Heaven as* Moſes *did. My friends whom I love, pity and pray for; 'tis true, we have now no new Revelations, no infallible predictions; but* Verba noviſſima, *the laſt words of ſo well qualified a Watchman, a man ſo ſolid, ſelf-denying, ſo holy and heavenly, that it was even natural to him to be ſo: I ſay the words of ſuch a dying Miniſter methinks ſhould be al-*

ways

ways ſounding in your ears; My friends, get you into the Ark, for the flood is a coming; repent quickly; elſe, if you be not drowned, you may be burnt, you will be damned. Read ſeriouſly theſe Sermons, and give ſlumber to thine eyes before thou haſt ſmote upon thy breaſt, and cried God be merciful to thee a ſinner, if thou canſt.

The great wonder-working God, who of old ſmote the Rock, to fetch water in abundance, reward thee, who ever thou art, that wilt ſeriouſly read over and over this warm diſcourſe, with ſmiting thy rocky heart, till thou canſt read no longer for weeping bitterly.

I have called it a warm *Diſcourſe, which is no impertinent or inſignificant adjunct: when people*

are in bed, and the houſe the while a fire about their ears, I think he ſpeaketh beſt who ſpeaks loudeſt to awaken them. This ſervant of God now knows and feels whether ſpeaking as he ſpake, to reach hearts, not tickle ears, or humour fancies, was not better than the rareſt compoſure of any Tertullus *in the World.*

Sinners, ſinners, it is more than two Months ſince this holy Saint, (who hath turn'd preachingto men into praiſing God with Angels, and with the heavenly Inhabitants) preached theſe Sermons. Are you yet in your ſins? could you have thought you ſhould live ſo long, and not be cut down like dead trees for the fire of Tophet? and do you preſume ſtill? what,

curſe and ſwear, be drunk and debauched ſtill! What, is the ſpirit of the old world in you! will ye take no warning! you do not take your ſelves to be bruits, not to have immortal ſouls; and yet you will not act like men; Reaſon, as well as the Word of God, doth tell you, you are the worſt and deareſt purchaſers in all the world; to give a ſoul for ſin, is the maddeſt bargain that ever was made; the eternal happineſs of the ſoul, for the dirty pleaſure of ſin for a ſeaſon. O let not the Devil jear and reproach you in hell for this folly.

Is there not a merciful God that would forgive and forget all that is paſt, if you would even now to day fully, without any heſitation,

ſitation, return to him? would not his boſom be open to receive you? ſhould not you find a father that would fall upon your neck, and kiſs you, as well as the prodigal did? To you God crys, upon you God waits that he may be gracious to you. O ye ſimple ones, how long will ye love ſimplicity! Turn ye at my rebuke, and I will pour out my ſpirit upon you; though your ſins were as ſcarlet, I'le make them as white as ſnow. Turn ye, turn ye, why will you die? *Will you not be made clean? when ſhall it once be? What would you have God ſay more to encourage penitent ſinners? to perſwade men to ceaſe loving their luſts, which will elſe damn their ſouls?*

But if you will be deceived by the Devil, and will gratifie your luſts for a moment, though you die eternally for it: I muſt tell you, ſuch a reſolution is like theirs, who have made a covenant with hell, and with death, *and cry a ſhort life and a ſweet; who forget they have ſouls, while they thus ſpeak, and reſolve; and will not believe there is a God, till they wiſh for rocks and mountains to fall upon them, to hide them from him; nor believe there is a hell, till they feel it.*

O what a deep ſenſe had the Apoſtle Paul *of the miſery and immergent ruins of his Countrymen,* Rom. 10. 1, His hearts deſire unto God for them was, that they might be ſaved; he could

could wiſh himſelf accurſed that they might eſcape. *I know no man more like-minded to him than this Servant of God, who is with the Lord, who delighted in nothing, no work in the world, like plucking brands out of the fire, ſaving men from hell, and ſending men and women before him to heaven, if he could.*

I hope the impreſſion upon my heart from the conſideration of that incomparable tranſport of his Soul in the Preaching the laſt Sermon (as if he had known his time was ſo ſhort, and that Sermon his laſt) ſhall ſtill remain freſh upon me. After Sermon, I told him of it; *and he told me*, His heart was carried out with zeal and pity, that he could not

not keep to method, but he could not help it.

All that knew him, can bear him witneſs, that he was able to write or ſpeak for matter and form gratefully to any; but he ſtudied plainneſs; and therefore purpoſely declined great Auditories, to my knowledg; a clear proof of his meek and ſelf-denying ſpirit: Gain-ſay it who can. He ſought not honour from men whilſt alive; and now he is dead, let his own Works praiſe him in the gates.

If any ſhould enquire why, or who call'd me to interpoſe theſe few rude lines? I only ſay, It is pia fraus, *to ſteal an opportunity to teſtifie more publickly the great veneration I have for the name of this*

this holy man, who indeed was one of the Sons of Davids *Worthies. As alſo to ſignifie my longing after the Souls happineſs of all that were his ordinary Hearers: Whom again I beſeech to read, and afterwards to ponder, who and what moved him to ſpeak his heart in theſe laſt words unto them, if peradventure God may give them repentance unto life by the Miniſtry of him who not only ſaved himſelf, but ſhall then ſave alſo them that heard him.*

A. P.

1 *Peter* III. the later part of the 18, the 19, and part of the 20 Verſe.

Being put to death in the fleſh, but quickned by the Spirit.

By which alſo he went and preached unto the ſpirits in priſon,

Which ſometimes were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the Ark was a preparing.

IN the opening of this portion of Scripture, we will,

Firſt, Conſider its Scope; and then we will conſider the words themſelves; and give you a ſhort Explication thereof: and then we ſhall draw that Practical Obſervation from them, which the Lord bleſs unto your Edification.

As for the Scope of them (in the former part of the 18 *Verſe*), I have ſhewed you how the Apoſtle was acquainting us with the great benefit that ſinners do receive from the death of Chriſt; that I have (already) opened to you. *Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.*

Now (in the following *Verſes*) the Apoſtle paſſeth on from the death of Chriſt, unto the life of Chriſt; and ſhews that we have not only benefit by a Chriſt dying, but by a Chriſt living: For, Chriſt is our Saviour both ways. We are ſaved by his death, meritoriouſly; we are ſaved by his life, as he lives for to ſee the purchaſed-bleſſings of his death made good to us. Now the Apoſtle in theſe words (I have already read) conſidereth the life of Chriſt two ways:

Firſt, With reſpect to the world before he came in the fleſh; with reſpect to the old World, above Two thouſand years before he came in the fleſh; Jeſus Chriſt the Eternal Son of God was alive

alive then: yea, before the World was, he was alive, and was God bleſſed for ever; by him the World was made. To the old World, even that world that was deſtroyed by the Flood, to that world he was a Saviour by deſignation; and he took care of them: The care of mankind, from the fall hath been depoſited in the hands of Chriſt, he hath taken care of ſinners from the fall of man into ſin. Then,

Secondly, The Apoſtle does ſpeak of the advantages that the Church hath by a living-Chriſt, upon his Reſurrection from the dead (as he ſpeaks in the 21 *v.*) *The figure whereunto, even Baptiſm, doth alſo now ſave us*, (then there comes in a Parentheſis). How does Baptiſm ſave us? Why, by the Reſurrection of Jeſus Chriſt. When he was on earth he preached the Goſpel, promiſed pardon and ſalvation to the penitent believing ſinner, and died for him when he had done preaching; and aroſe from the dead, and is gone to Heaven to make good every word.

We are now upon the conſideration of the benefits that the old World had from Chriſt, above two thouſand years before Chriſt was born in the fleſh. Why, what was the benefit that the old World had? Why, Chriſt by his Spirit did ſend *Noah*, a Preacher of righteouſneſs to preach repentance to the old Word: the Spirit of Chriſt was in *Noah*, by which Spirit *Noah* Propheſied of the deſtruction of the world. By which Spirit he was directed to build the *Ark*, to prepare for himſelf and thoſe that ſhould repent, for that time that the Floold ſhould come upon the world. Chriſt by his Spirit preached then, to that world of ſinners that were drowned then; and not only drowned, but their ſpirits damn'd: which was for diſobeying Chriſt, for diſobeying the Spirit of Chriſt in *Noah*.

Having now given you the Scope of the place, we ſhall proceed (according to that light I have) to give you the underſtanding of the words and phraſes of this Scripture: for it ſeemeth to be a Scrip-

Scripture that is not without its difficulties. We will begin at the First:

First, What it is to be *put to death in the flesh?* (that we must enquire into).

Secondly, What is it to be *quickned by the Spirit?* What does the Apostle understand hereby?

Thirdly, What is this *preaching*? What are,

Fourthly, These *Spirits that are in prison?* And what's the *prison?* And so we shall take in what follows in its order.

Being put to death in the flesh:

Who *put to death*? Christ. By whom? By the unbelieving wicked *Jews*, they were his accusers. *Put to death in the flesh*, by whom? By *Pontius Pilate* as his Judg. *Put to death in the flesh*, by whom? Why, by those Executioners that were employed by *Pontius Pilate* to see him Crucified; The *Jews*, *Pontius Pilate*, and the Soldiers put him to death.

Put to death in the flesh, What's that? That is after he was made flesh, he was *put to death*; as he was man, he hung

upon the Croſs: The loſs of blood, and the anguiſh and pain, the nails in his feet, and in his hands kill'd him; he died there, his ſoul ſeparated from his body; *he cryed with a loud voice and gave up the Ghoſt*: ſo he was *put to death in the Fleſh*; that is, as to his human Nature. That is plain: The following words have more difficulty in them.

But quickned by the Spirit.

What's the meaning of *quickned?* And what's here meant by *Spirit?* (that we muſt enquire into, becauſe it will tend to open the difficulty that lies in the following words): *Quickned*, (as the Greek hath it) *Vivificatus autem ſpiritu*, made alive, which is of the ſame import with *quickned*: he died as to his human Nature, but he did not continue in a ſtate of death, but was *made alive again.* Chriſt that died for ſinners, was *made alive.* What was *made alive?* That which was *dead.* What was *dead?* The man Chriſt; ſo that *that* which died for our ſins, was *made alive again*; that is, *raiſed from the*

the dead, that's the meaning of it. There's nothing can be *made alive*, but that which was *dead*. The Apoſtle uſeth this word ζωοποιεῖς, for to ſignifie the Reſurrection of the body; and therefore in reaſon it may ſignifie ſo in this place, 1 Cor. 15. 22, *For as in Adam all died, ſo in Chriſt ſhall all be made alive:* 'Tis the ſame word ζωοποιηθήσονται, *made alive*: that is, they ſhall be raiſed from the Grave. So here Chriſt died as to the *fleſh*, but he was *made alive*: that is, he was *raiſed from the dead*: Raiſed, How was he raiſed? (it follows) In or by the *Spirit*. What *Spirit* is here? Why it is that *Spirit* that did efficiently raiſe him; he was *quickned* in, or by the *Spirit*.

Now by this *Spirit*, ſay the *Papiſts*, is meant the human Soul of Chriſt. For this reaſon it cannot be meant of the Soul of Chriſt, becauſe that the Soul of Chriſt being a creature, could never *quicken*, could never raiſe the dead body of Chriſt: For Chriſt was perfect God and perfect Man; as he was Man, he had a Soul and

body; his Soul and body were creatures; and though the Spirit or Soul of Chriſt was an excellent, pure, holy Soul, without ſin; yet it was not God, and had not an Almighty power. None but God could raiſe the dead: therefore the ſoul of Chriſt could never raiſe the body of Chriſt. What was it then? It muſt then be the Holy Ghoſt, it muſt be the Spirit of God, which is God, which is Almighty, that can raiſe the dead, and did raiſe the dead Chriſt.

For what reaſon do I think that by *Spirit* is here meant the Holy Ghoſt? Why, I will tell you: Becauſe all the Miracles that Chriſt, or his Apoſtles did, whether they healed the ſick, whether they raiſed the dead, or caſt out Devils, were all attributed to the Spirit of God, to the Holy Spirit of Chriſt. And therefore no wonder if the very Reſurrection of Chriſt be given unto the Spirit of God. And (if I miſtake not) that is the meaning, or the import of the Apoſtle, in *Rom.* 1. 3, 4, *Concerning his*

Son

Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh: And declared to be the Son of God, with power, according to the Spirit of holineſs: Holineſs in the abſtract, that is by the Greeks commonly uſed for the concrete, and you may read it thus, According to the Holy Ghoſt, he was *declared to be the Son of God, with power*, with the power of the Holy Ghoſt, by the Reſurrection from the dead; he was raiſed by the Spirit of God, by which all works of Miracles were wrought, or done by Chriſt and his Apoſtles; he was raiſed from the dead by this Spirit.

And now, That which follows will be ſomewhat clear: For if by being *made alive*, is to be underſtood the Reſurrection of Chriſts human Nature, and by the Spirit that raiſed that human Nature, is to be meant the Holy Ghoſt; then proceeds, by which, or in which, he went and *preached*. He went. Who went? Chriſt went. By which Spirit? by which Holy Ghoſt he went and *preach-*

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ed to the ſpirits in priſon. Why, did Chriſt the Son of God *preach* to the old world before he came in the fleſh? Yes, How? By his Spirit. What immediately? No, but by *Noah*, for he was a *preacher of righteouſneſs*: Why all the Prophets they had their Prophetical gifts, and they had them all from the Spirit of Chriſt, 2 *Pet.* 2. 5. ——— *And ſpared not the old world, but ſaved Noah the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly.* You muſt know, all the preachers under the Goſpel have their gifts from the Spirit; the Spirit is employed in ſending them out: the Spirit aſſiſteth them; the Spirit ſaid, *Seperate me Barnabas and Saul:* It was the Spirit which ſent all the Prophets out; the Spirit of Chriſt ſent out *Noah*, made him his Preacher. So then, by this Spirit of Chriſt *Noah* preached, or Chriſt preached in *Noah*. To whom? *To the Spirits in priſon*; that is, to the ſouls of thoſe wicked men that are now in priſon; that were in priſon at the time when *Peter* did write.

write. When God drowned the world, that was not all; their bodies lay floating upon the great Sea, but their ſouls went down into Hell. Well; but ſay you, Did Chriſt by his Spirit preach to them after they went to Hell? No. They were preached to when they were *ſometime diſobedient*, in the times of *Noah*; as in the verſe following; *the Spirits in priſon, that were ſometime diſobedient.* Diſobedient to whom? To the Spirit. When? *In the time of Noah*; for they diſobeyed *Noah*, regarded not his preaching, nor the building of the Ark; looked upon him as a mad-man, they took not the warning, and were ſwallowed up in the flood, and are now in priſon for their diſobedience; they were diſobedient to the Spirit of Chriſt in *Noah.*

The *Papiſts, by the Spirits in priſon*, they would perſwade you, is to be meant a *Limbus Patrum*, (as they call it) a middle ſtate between Heaven and Hell, wherein the *Patriarchs* were held until the

the time that Jesus Christ died; and that when Christ was dead, and his body in the grave (for that three days and nights) that Christ in his soul did descend into this *Limbus*, and there did preach himself unto the soul of *Abraham*, of *Isaac*, and *Jacob*, and the rest of those good Spirits that were alive in former days, and took them out of that state, and carried them to Heaven. Thus say the *Papists*; this is their Interpretation.

First, But this is not to be believed; because the Apostle speaks of such *Spirits that were disobedient*, not of the Spirits of the Fathers: for the very *Papists* themselves speak of no Spirits in their *Limbus*, but only good Spirits; But the Apostle (in this place) speaks of none but *disobedient Spirits*.

Secondly, 'Tis a vain Interpretation; because if that their *Limbus* (or middle state) is only a receptacle of good Spirits: Why, they needed not to have preaching after their death to them; because they believed while they were upon

on the earth: and if they believed whilſt upon the earth, they were juſtified; and if they were juſtified, their ſins were taken away: and what then ſhould keep them out of Heaven? 'Tis a very impertinent thing to think, that Chriſt ſhould go into their *Limbus*, to preach faith to them that have believed already.

Thirdly, Their Interpretation dependeth much upon the interpreting the Spirit by which he was quickned; interpreting that to be meant of his ſoul. But if that cannot be meant of his ſoul, but of the Holy Ghoſt, then their notion falls to the ground: for they read it thus, Chriſt was dead in the body, but kept alive in his ſoul; by which he went and preached unto theſe Fathers in their *Limbo*.

Laſtly, The Scripture is plain, that Chriſt did not go down into any ſuch middle-ſtate; for he ſaid to the Thief, *This day ſhalt thou be with me in Paradiſe*. This can't be any middle-ſtate, where *Paul* ſaid, *He ſaw and heard things*

that

that were unutterable. Well then, this is that the Apoſtle meaneth, that thoſe *Spirits that are now in priſon*, were ſometime alive in the body as we, and they heard the preaching of the Spirit of Chriſt in *Noah*; but for their diſobedience they were taken off by the flood, and their ſouls were laid up in Hell, as in a priſon.

Now the Doctrine ſhall be this;

That the Spirits or ſouls of wicked men, (when they die) they ſhall as priſoners of Gods juſtice be dragged out of their bodies; and by the righteous ſentence of God, ſhall be laid up in the priſon of Hell, for their diſobedience unto the Spirit of Chriſt, that preacheth in his Miniſters.

All this is contained in the words.

In the opening of it, there are theſe things I ſhall ſpeak to;

Firſt, What are theſe Priſoners? Spirits.

Secondly, How are theſe Priſoners carried away to their Priſon? By death (as thoſe

those of the old world were by a death caused by the flood).

Thirdly, What's this prison ? Hell.

Fourthly, What's the cause of their commitment? Disobedience, disobedience to the voice of the Spirit of Christ in his Ministers.

Lastly, Here is the justness of the Sentence implied ; for inasmuch as they are Gods prisoners, so they are prisoners that are justly imprisoned. I pray God by what you and I hear of it (this day), it may never be any of our lots ; that you and I may never prove any of these dreadful Prisoners !

First, What are these Prisoners? *Spirits, Souls* : those immortal Souls that live and abide in you, while you are in this world. Your bodies they are like houses that are made up of clay, of earth : but a house is not without its Tenant. God hath made no body, but he hath made it for a Tenant. Every human body hath his Tenant: What's that? The Soul, the Spirit. It is that immortal Spirit

Spirit that is in you, by which you live, move, act, reaſon; by which you ſee, hear, walk: all the motions that are ſeen, or done by any part of you, come from the Spirit, from the Soul. And as it is with an old houſe, or any houſe, if it be pull'd down, the Tenant goes out of doors; if it be fir'd down, the Tenant ſteps out of doors, and perhaps on the other ſide of the ſtreet, looking upon his houſe burning down: The houſe is burnt, but the Tenant's alive: So it is with you, when theſe bodies of clay of yours fall, are they drowned (with theſe of the old world); ſhould they be burnt, ſhould they fall by a Fever, or any other way; your ſouls (like Tenants) they come out: That living ſpirit in you comes out, you give up the Ghoſt, give up the Spirit. The *body returns* (ſaith *Solomon*) *to the earth*, your *ſpirit returns to God*, to be judged. This is the Priſoner. But, O what a ſad Priſoner is the ſoul of a wicked man, when ſtript of his body! He is a naked Priſoner, and a friendleſs Priſoner;

ſoner; which are two ſad circumſtances of a priſoner. When God ſendeth the Serjeant death, and ſeizeth upon the ſpirit of a wicked man, knocks at the door of his body; the body is faſt bolted, locked, no getting in. What does death do? breaks down the Body, pulls it about his ears: ſometime death drowns him, ſometime death hangs him, ſometime ſtabs him, ſometimes he goes to Sea, and is caſt away, ſometimes a Cart goes over him; and ſo the poor ſoul of the wicked man is arreſted; death lays hold of him, and drags him away to the Tribunal of God, and there is he in a naked condition: naked of the world, naked of his body: A poor thing! When a wicked mans ſpirit is in the world, he hath a houſe, a body; and out of his body he hath the caſements of his eyes to look through, and hath ſome kind of enjoyment in his meats and drinks. But when death comes, he pulls down the houſe about his ears, and the ſoul's drag'd away, and there is no more the

light of the Sun, no more eating and drinking, no more the delights of the flesh. He is like the malefactor that hath committed some great crime, and the Prince sends the Officers, and they surround the house, and break it open, and drag him away in his shirt, and won't give him time to put on his cloaths. This is a sad sight. Just so will thy wicked soul, O thou wicked man, be dragged away without shirt, or hose, or shoe, out of the house of thy body. And when the poor prisoner, the spirit of a wicked man, is sent by death to the Tribunal of God, he is in a friendless condition. If a man is Arrested for debt, there may be some composition; some good neighbours may come and say, Pray have pity, he is a poor man, he cannot pay you, he will pay you when he can, I will lay down somewhat for him: you have such a thing as that is here, that saves the poor man from prison. But alas! thou poor wicked soul that wouldest take no

warning,

warning, but haſt been diſobedient to the Goſpel, when death comes with a Commiſſion from God, from Chriſt the great Judg of quick and dead, he ſeizeth upon thee, draggeth thee away; and perhaps, when thou art dragging away, thou lookeſt about, what, can I have no friend to intercede for me? O, for a little more time to repent in! A little more time to pay my debts in! What, will none lay down a ranſome for me? No, No. Thou wicked man, while thou art in the body, Jeſus Chriſt comes often in his Miniſters, ſaying to thee, Thou wicked ſinner, thou art ten thouſand Talents in debt; Come ſinner, believe in me, repent of thy ſins againſt me, and I will pay all thy debts; I will diſcharge them all: but thou poor rebel wouldeſt not hearken to it, but thou wouldeſt go on, and run farther and farther. Now ſays Chriſt, I will have no more to do with him; Juſtice, ſeize upon him. Serjeant of death, arreſt him, drag him a-

long with thee: bring him to my Tribunal, and there to priſon thou muſt go: and now poor ſoul, thou haſt no body to pay thy debts for thee; now thou muſt go, and pay them all thy ſelf: but thou wilt never be able to pay the uttermoſt farthing; nay, thou art not able to pay one farthing.

Well, but whether muſt I go? To priſon. What's that priſon? Hell (man), that's the priſon: ſo it is called a priſon, Rev. 20.1,2, *And I ſaw an Angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand. And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him:* Where? why where he was looſed afterwards, for a time, *Verſ. 7, And when the thouſand years are expired, Satan ſhall be looſed out of his priſon.* This deep pit is here call'd a priſon; this deep pit where the Devil is chained, is a priſon, and thither muſt every arreſted ſinner be dragged into this pit, and laid in this priſon, in chains,

chains, under darkneſs. Why, ſay you, Why is Hell call'd a priſon (for theſe poor ſpirits to be laid in)?

Why, becauſe of the reſemblance that it hath to a priſon. In theſe three reſpects Hell is called a Priſon.

Firſt, It's a place of puniſhment, as Priſons are.

Secondly, It's a place of Reſtraint.

Thirdly, It's a place of Abode.

1. A priſon is a place of Puniſhment: Alas, your priſons are full of the inſtruments of puniſhment: Go into a priſon, and there you ſhall ſee your dark dungeon, without any light (or next to none), there you may ſee yonr Preſs-yard, where the malefactors are ſometimes preſs'd to death, and you may ſee the preſs, and the weights that are laid upon them: go into Priſons, and there you ſhall ſee Racks to torture men, to ſtretch them, to pull their limbs and members out of joynt; there you ſhall ſee Chains, Chains for the feet, for the hands, to bind them, to load them, to

pain them. Priſons are places of puniſhment, torment, miſery. Hell is called a Priſon, becauſe it is a place of pain and torment. Why, what is there in Hell that anſwers to theſe Racks, Preſſes, Irons, Chains? Why there is darkneſs, there's your Dungeon, utter darkneſs, extream darkneſs: For Miſery, there is *weeping, wailing and gnaſhing of teeth.* For Torment, there is fire, everlaſting fire that will never go out. There's a rack for the Spirit, there's the worm that never dieth. For a Jaylor, there's the Devil, that is in for his own fault, and to be tormented himſelf, and to torment others. O! 'tis a ſad Priſon! to be under a cruel Jaylor, in Chains, and fire, with a worm gnawing at the very heart, under the wrath of God! This is a ſad ſtate, ſinners! a ſad ſtate! The Lord help you to believe it. But you are apt to hear this as a Fable; but believe it, you will find this true. The old world was as ſecure as you are. Repent, ſaith God, or I will drown you all,

all, and (that which is more) I will damn you too: I will ſend your bodies to rot in the ground, and your ſouls to the Priſon of Hell. *Noah* tells them ſo: Says God to *Noah*, *Prepare thy Ark againſt the time*: He did ſo. Why what did the reſt do? They believed it not, they regarded it not: they thought *Noah* muſt ſay ſomething, and they look't upon him as a Mad-man, and ſo you do Us. Sinners! take heed that death does not come and drag you away before you have repented, and obeyed the voice of Chriſt in his Miniſters. The old world becauſe they did not repent, they were damn'd for not hearkning to *Noah*; and you ſhall be damn'd if you will not hearken to Us. The Lord awaken your ſleepy ſouls, that you may not ſleep the ſleep of death; that you may not go down with your bodies to the Grave, and your ſouls to Hell.

But again, Hell is called a Priſon, becauſe it is a place of reſtraint; you

can't go out when you pleaſe. Go to *Newgate*, they will talk with you through the grates, but they can't go out of doors, neither can friends come to them, but muſt ask the Jaylor leave: and if he hath commiſſion to deny any, away you muſt go, though a Wife, though a Father or Brother: So, poor ſoul, when God hath ſtript thee of thy body, and laid thee in this Priſon, thou ſhalt be reſtrained, and others reſtrained from coming to thee; there's no friend to come to thee then. *Noah* preached to the old world in the body, and ſo we do to you; but when you have by your diſobedience provoked God to cut you off, and lay your ſouls in this Priſon, there's no coming to you, no preacher then, no Chriſt, and no Spirit to offer Salvation then: you are poor Priſoners reſtrain'd and kept from all manner of comfort. O ſaith the rich man in Hell, *Father Abraham, O that ſome would come and give me but the refreſhment of a drop of cold water*

to

to cool my tongue in this torment! No, ſays he, *there's a gulf between us and you*; 'tis a Gaol, and the Priſoner is bounded up by the Juſtice of God; and there is a charge, none ſhall come from us to you, nor from you to us. It's a Priſon, you are reſtrained, poor ſinners! Will you believe? No, you don't believe. Becauſe you dont believe, you will be damn'd: This damn'd the old world, and this will damn you, if you don't believe.

Thirdly, Hell is a Priſon, as it is a place of Abode. When you are in Priſon, if it be for debt, How can you get out? Why theſe Three ways you may get out of theſe Priſons.

1. By breaking of them: but you can't break the gates of Hell, no you can't; you may clamber theſe walls, and come down by ropes: but there is a great gulf, that you may as well think of clambering the Stars, as to get out of this Priſon. And again,

2. There is an other way, if you can't pay

pay your debts, *another* may: But there is no paying for you out of Hell. Chriſt hath once done it, if you will repent he will pay all for you; but if once clapt into that Priſon, Chriſts blood will profit you nothing. Or,

Laſtly, By Pardon. If no body will pay the debt, the Creditor may forgive him: but believe it, ſinner, you will never have ſuch a pardon from God; for here's your time of pardon, if thou wilt repent, Chriſt he will pardon thee, *To day if ye will hear his voice, harden not your hearts*: but if you die, no more pardon, no more offers of Grace; then thou art ſhut up for ever. 'Tis a Priſon. Never man that was in Hell, got out of Hell more. So much for the Third.

Fourthly, What's the Crime (having diſcourſed of the Priſon)? What's the Crime? Diſobedience. *That were ſometimes diſobedient in the days of Noah.* To whom? To the Spirit of Chriſt. In whom? *Noah*. Where? In the old world. Why, did the Spirit

appear

appear in visible shape? No, but in *Noah*, a *Preacher of righteousness*. They hearkned not to *Noah*, and for that they perished: That is the great crime for which men have from the beginning of the world gone down into Hell, for their disobedience to the Spirit of Christ in his Prophets, and in his Ministers. Why, what were the sins that they were guilty of, that *Noah* called them to repent of? Why you shall see in the 6 *Chap.* of *Gen.* and the 5 *ver.* (they were a wicked sort of people, and made God repent that ever he made them, *Gen.* 6. 5), *And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually.* Here were wicked spirits, wicked souls: they are the principals in sin, and they are the principals in punishment. The wickedness of their hearts. Men are condemn'd for the wickedness of their thoughts, as well as for the wickedness of their lives, The 11, 12, 13, Verses,

The

The earth alſo was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all fleſh had corrupted his way upon the earth. And God ſaid unto Noah, the end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth, Here are wicked hearts, and wicked lives; wicked thoughts, and wicked deeds: When God does impriſon ſouls in Hell, it is for their wicked thoughts, as well as for their wicked lives; and ſome of you perhaps never take account of the wickedneſs of your thoughts; and yet God does take a a ſpecial account of your wicked thoughts. And in this ſtate of ſin they were a ſecure people, they feared nothing; they went on in trading, and merry in their buſineſs, as the world is juſt now. As in *Mat.* 24. 38, *As in the days that were before the flood, they were eating and drinking, marrying and giving*

ving in marriage, until the day that Noah entred into the Ark, and knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the ſon of man be. They were ſinners, wicked rebellious ſinners, and ſecure ſinners, and *Noah* was ſent to awaken them out of this ſecurity, and called them to repentance, and threatned the wrath of God upon them if they did not repent. *But* (ſays Chriſt) *they regarded it not*; no, *not to the very day that the flood came. And ſo it will be* (ſays he) *againſt the coming of the ſon of man.* And is it not ſo now? Look about your ſtreets, in the morning there you hear the clattering of your Shop doors, and ſetting out of your wares, and buying and ſelling; and when Breakfaſt, or Dinner, or Supper comes, you ſet down, and eat and drink; you lie down and riſe again; and ſometimes you go to the Change, and buſie you are, like ſo many Ants; and here we Miniſters of the Goſpel come, like *Noah*, we ſay, *Repent, repent, for God hath*

ap-

appointed a day wherein he will judg the world for ſin, by the man Chriſt Jeſus. Yea, that he hath a priſon to throw your ſouls in at death, where he hath darkneſs to affright you, and chains to bind you, and fire to burn you; and you mind us no more than theſe people did in the days of *Noah*; no, not you: till ſickneſs comes, or the day of your death; and then you begin to bethink your ſelves, and cry, O that I had an Ark now! O that I had an intereſt in Chriſt! O that I had Grace and a title to Heaven! Now nothing but Chriſt, nothing but Grace, nothing but praying and ſending for Miniſters to come and talk with you. Here is a Cuſtomer come in, O don't talk to me now! O I muſt mind Heaven! But before that time, you are as careleſs as the old World was, until the flood came and ſwept them all away. O you poor fools! what do you do? you are buſie for time, and regardleſs for eternity: Death is at your doors, and you know not how ſoon you may hear the blows

blows and clattering about your body, and your houſe fall, and your ſouls hurried away; and yet do you mind nothing but eating and drinking, buying and ſelling, and the like. What will you do? The Lord awaken you! Here you ſit and hear me, and you are ſtupified many of you, you gaze upon me, you do not know what to think of what I ſay; and thou art queſtioning whether what I ſay be true; and thou art thinking to eſcape, but aſſure thy ſelf ſinner, that as ſure as God is in Heaven, thou wilt not eſcape, if thou doſt not believe now in this thy day, when God is calling upon thee, now hear his voice; but if thou goeſt on ſecure, as the old World, ſay you had warning, and that I gave you warning this day: God knows but before ſeven days hence thou maiſt be in this priſon. O come to Chriſt that your debts may be diſcharged. But you go away, go to dinner, and come again, make it a hearing-buſineſs, and do no more, and think your ſelves ſecure:

This will not ſerve thy turn, poor ſinner, no, no; no, this will not do. Go into thy Cloſet and down upon thy knees, tell God what a ſinner thou art; tell him how much thou haſt provoked him, and promiſe him to obey him for the time to come; and never give him reſt till he hath given thee an intereſt in Chriſt, and an aſſurance of an Ark; and then go comfortably, man, about thy buſineſs, when thou haſt got an aſſurance of another world. *Noah* might go and eat, and drink comfortably, he had an Ark to go into when the flood came; ſo thou poor ſoul if thou wouldſt but repent and believe in Jeſus Chriſt, thou maiſt comfortably eat and drink, and buy and ſell as thou haſt occaſion, for thou haſt an Ark. But for thee to live in a wicked ungodly way, and take no thought for eternity: what wilt thou do ſinner, when death comes and awakens thee? O that the Lord would awaken you this day! How few of you have been a hammering upon this Ark? a making this Ark?

I tell

I tell thee, (I will be a Prophet to thee, ſinner!) thou wilt wiſh a thouſand times that thou hadſt taken this counſel. Be wiſe now in time; thou wilt repent that thou haſt not prayed more, that thou haſt not repented more. O do it now then, for the Lords ſake; for when thou art once thrown into priſon, thou art gone for ever. It is for the diſobeying of the Goſpel; and therefore the rich man in the Goſpel cried, *Father Abraham, I have brethren upon earth, O that ſome would go and tell them: no, no,* ſays Abraham, *they have Moſes and the Prophets, if they will not believe them, neither will they believe, though one go from the dead.* So then the rich man is in hell; how ſo? Why I did not believe my ſin would bring me there? Why, did not *Moſes* and the Prophets tell thee ſo? Yes, But I did not believe; O that ſome would come from the dead! ſo ſinners, you go on in ſin, why do you ſo? Becauſe you do not be-

lieve what will come of it. Why, did not Miniſters tell you ſo? and they are ſent of Chriſt to tell you ſo? hath not *Moſes* and the Prophets told you ſo? Yes, yes; But you will not believe us, nor Chriſt, nor his Apoſtles, nor *Moſes*, nor the Prophets. Men will have their ſins, and they will not fear being damned; though all the whole cloud of witneſſes warn them, they regard them not. But though you will not regard them now, they will all come in as witneſſes againſt you at that day. Had not you a Bible? Yes, but I could not read. But did not you hear it read, and had it preached to you? What can you ſay? But ſay you, here's a priſoner, and ſent to priſon too, for diſobeying the Goſpel; but is it juſtice for God to ſend men to priſon for not hearkning to a company of prating Preachers? Prating! God will vindicate us from prating; I tell you, we come with our Commiſſion from God to you, and Chriſt ſpeaks by me, and

by

by every Miniſter that cometh to you; and if you reject us, you reject him; if you reflect upon us for prating, you may as well ſay, it is a prating Chriſt. *We beſeech you in Chriſts ſtead to be reconciled to God.* We come not with our own words, but the words of the Lord we bring and preach.

Well, but is it juſt for God to damn me thus eternally in a priſon, becauſe I will not repent of my ſin? Yes. Why?

Firſt, becauſe God does it.

Secondly, becauſe thou deſerv'ſt it.

God! why what is he? A righteous God, a juſt God, juſt in his nature, righteous in all his ways; and when he does pour out his plagues upon ſinners, the Heavens glorifie his Juſtice, and cry *Hoſanna's* to him. See how God is applauded in his ſevere acts of Juſtice upon men: *Rev.* 15. 1, 3, *And I ſaw another ſign in heaven, great and marvellous, ſeven Angels, having the ſeven laſt plagues, for in them is filled up the wrath of God.* Ver. 3. *And they*

ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of Saints. Go Angels, pour out the plagues full of my wrath upon yonder rebellious ſinners. And when the Angels come upon this work, *Righteous, O Lord God Almighty art thou, thou loving King of Saints:* Thou loving King of Saints that haſt mercy for thouſands, and ten thouſands of them that love thee: But for them that hate thee, *Juſt and righteous art thou, O God, in all thy ways of pouring out plagues full of thy wrath upon men.* O ſinner, the Angels will ſhout up the Juſtice of God for pouring down the wrath of God upon you. So ſinner, do but think of it; ſuppoſe thou Drunkard wert to die to night, and to be dragged to the Tribunal of Chriſt, and to receive this ſentence, Go, get thee down to thy fellow-priſoners that have diſobeyed the voice

of

of my Son. O poor Drunkard! for thee to hear thouſands of Angels (preſently) ſhout, and ſay, Righteous and juſt art thou, O Lord God, for ſending that Drunkard to hell. O we knew with what a hard heart he perſever'd in his ſins, notwithſtanding all the calls and warnings given him by the Spirit of thee our God in thy Miniſters. *Rev.* 16. 5, *Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.* Angels admire God for judging thus; that is, for judging the ſpirits of wicked men to hell; and afterwards for raiſing their bodies, and uniting ſpirit and body together, and throwing down both into hell. Now,

Secondly, Thou haſt deſerv'd it, ſinner; thy crime deſerves it: What is the crime? The crime is diſobedience, rebellion, ſtubborneſs, obſtinacy in ſin; men are damn'd for that. The wicked world had evil thoughts, were full of evil thoughts and imaginations conti-

 nually,

nually, they were full of violence, full of oppreſſion. Were they damned for that? Yes; but not only for that. What then? why it was becauſe they were told (by the Spirit of Chriſt in *Noah*) the wickedneſs of theſe thoughts, how they angred God, and God repented that he made them; but notwithſtanding this, they would go on; this is that which damns the ſinner; 'tis not barely, becauſe a ſinner, but it is becauſe when he is called upon (by the Miniſters of Chriſt) to repent, he will not repent. You poor ſinners, you have lived lives without God, without Chriſt, prayerleſs lives, drunken lives, unclean lives, Sabbath-breaking lives; ſhall theſe damn me? no ſinner, if thou wilt now (while Chriſt ſpeaks by his Miniſters) hearken to his voice, and not harden thy heart againſt the Call of the Goſpel; theſe ſhall not damn thee, if thou wouldſt but repent and confeſs them to God, and give thy ſelf up to Chriſt,

to

to be ruled and governed by him: God for Chriſts ſake will then blot them all out, and they ſhall never riſe up in judgment againſt thee. What is it damns me then? why this, That thou art a Drunkard, and wilt be ſo; a Swearer, and wilt be ſo; an unclean perſon, and wilt be ſo; a prayerleſs man, (thirty or forty years) and wilt not call upon God: Thou art an obſtinate ſinner, a rebellious ſinner; though Chriſt calls by one Miniſter, and another, yet thou regardeſt it not: 'tis for this that God will throw thee to hell; and how juſt a thing is it for thee to be damned for ſtubbornneſs? If a child hath committed a fault, and will be reclaim'd, the father will forgive him; but if he will go on ſtill in his ſtubbornneſs, the natural affections of the father will be turned to hardneſs. You ſee the Prodigal when he came home crying, *I have ſinned againſt heaven and before thee: father let me be as one of thy hired ſervants;*

The father meets him, falls about his neck, and kiſſes him, takes him home, and ſays, *My ſon was loſt, and is found: he was dead, and is alive again*; *and there was joy and rejoicing*. But if this ſon now after he had ſpent all, and continued with his harlots, and never had thought of returning, he might have died & rotted there in that field with the ſwine. So ſinner, if thou wilt ſtill keep to thy ſwiniſh luſts, and there lie and die, and rot, and go to hell, God does not matter thee, Chriſt will not regard thee. But if it comes into thy heart, Lord I am in a ſtarving condition, here I am, a rebel, an unclean perſon, a drunkard; I am a weary, I ſee I am undone; I come to thee, father, Go now, and he will accept of thee, and receive thee. But if thou art ſtubborn and rebellious, and wilt go on, thou maiſt expect no other, but that God will inflict upon thee, hell to thy ſoul at death, and at the Reſurrection, hell to ſoul and body.

But

But there are Aggravations of this thy ſtubbornneſs, for thou art ſtubborn,

Firſt, Againſt the tenders of mercy that are made to thee.

Secondly, Againſt the long-ſuffering of God to thee. And,

Thirdly, Thou art ſtubborn, notwithſtanding thou haſt had ſo much warning.

And theſe things will juſtifie God, and lay a foundation for condemning thee in thine own Conſcience: As,

Firſt, Mercy, mercy! I will pardon their iniquities; let a wicked man *forſake his ſins*. What then? *I will have mercy upon him, and will abundantly pardon him.* Here are tenders of mercy offering ſtrength to help thee to conquer thy luſts (according to that of the Prophet), *O ye ſimple ones, how long will ye love ſimplicity?* Are you blind? I will teach you. Are you weak? I will ſtrengthen you. How wilt thou do it? *I will*

pour

pour out my Spirit upon thee. Haſt thou a mind to have Grace? He will give it thee. Haſt thou a mind to have the Spirit of Grace and Supplication? He will beſtow it upon thee. But for thee to go on in ſin, and reject pardon when offered: What canſt thou ſay for thy ſelf?

Again, Theſe tenders of mercy are made with *long ſuffering.* There are a great many ſinners (I am afraid ſome here are not yet Converted), who all for a long time have heard Sermons: God hath been calling upon you. As God ſaid of the old world: *Here is a wicked people,* What ſhall I do with them? What? Why Juſtice might have ſaid, deſtroy them. No, ſaith God, they are a raſh giddy-headed people, I will give them warning. How long? Why almoſt one hundred and twenty years. So ſinner, God ſaw thee Drunk, heard thee Swear: Juſtice might have ſaid, cut him off: No, ſaith God, I will try him with another

other month of Sermons, another year of Sermons; I will try what my Children, that are his Friends, will ſay to him. O ſinner! *The long-ſuffering of God waiteth upon thee.* Grace cries, repent, and I will pardon thee: Repent, and I will give thee my Spirit: though thou art a wicked Rebel, I will not ſnatch thee away; I will let thee live five years longer, ten years longer: O, if thou goeſt to Hell, what will Conſcience ſay? O thou art a ſtubborn ſinner. Thou muſt ſay, *Righteous art thou, O God, in all thy ways, and juſt in all thy judgments.* I might have been in Heaven, but I would not; and now I am in Hell, and that juſtly; becauſe I preferred my luſts before God.

Laſtly, Never ſay, 'tis an unjuſt Sentence; becauſe God gives you warning: There is the merit of the cauſe. If nothing will do, Why then take notice God gives you warning. He does not let you go on, and ſay, let them

them alone, I will be even with them at length: He might have done ſo: No, but in pity to poor ſinners, he gives them warning. Sinner, repent, ſaith God, and be reconcil'd to me; come and lay hold upon Chriſt, for elſe I will damn thee. Take notice of it, there is a *Tophet prepared*, and *everlaſting burnings prepared*, a *worm that never dieth*: and I tell thee before-hand what it will coſt thee, and yet ſinners will go on ſtill. Never complain that God hath done thee wrong, he hath offered to give thee his Spirit to ſanctifie thee, and ſave thee. But if thou wilt not, after all, thank thy ſelf if thou goeſt to Hell. O ſinners, What will you do? Will you imitate the old world, or imitate *Noah*? Why, if you imitate the old world, you ſee then what a deſperate courſe you are running; you are running your bodies to the Grave, and your ſouls to Hell: For when the flood came there was not one ſpared:

The

The flood takes whole Families; they look gaſtly one at another: Father, what ſhall I do (ſaith the child)? And when the world was full of cries and ſcrieks, and they all drowned, one would have thought this was enough, yet God had no pity upon them; for as ſoon as they were dead, their diſobedient ſouls were laid in Priſon.

Well now, ſay you, What ſhall we do? Why, obey the Goſpel, This is your Duty. Obey Chriſt Jeſus ſpeaking by his Spirit in Us, poor men, that are the Miniſters of Jeſus Chriſt; for we are but as inſtruments to convey the mind of the great God to you; for certainly, what I have Preached to you, is no other than the word of Jeſus Chriſt, and he will make it good. O get into ſome corner, and cry mightily to the Lord, and pray Chriſt to pay all your debts for you; and that the blood of Chriſt might take away all your iniquities, and that you might

might have an Ark to ſave you from the fire that will burn the world; as *Noah* had an Ark to ſave him and his houſe from the flood that did drown the world; and then you are ſafe, and never ſafe till then. The Lord awaken you, that you may take warning, and not go away and mind no more what you have heard, than they did, and ſo be loſt as they were.

1 *Peter* III. the later part of the 20 *Ver.*

——*While the Ark was a preparing: wherein few, that is, eight ſouls were ſaved by water.*

IN the former words you have an account given you of the Deſtruction of the old world by the flood. They were all drowned, Men, Women, and Children. God neither ſpared the grey-headed-ſinner; no, nor the ſucking-infant; children of wicked and Rebellious Parents, he drowned them all. The reaſon of this wrath of God that was poured out upon them, was their Diſobedience; their *diſobedience to the Spirit of Chriſt*, by which *Noah* Preached to them. What did he Preach? He Preached to them Repentance, called them to repent and reform their lives; and if they would not, God would drown

drown them all. Why what were their sins? Why, the very *thoughts and imaginations of their hearts were evil, and that continually.* They were men of wicked hearts, they were devising nothing but mischief, they thought of nothing but the satisfaction of their lusts. I wish it be not the case of some here. I am sure it is the case of every unconverted sinner, the imaginations of his heart are evil, and that continually; for he does defile even his good thoughts with unbelief.

And their sin was likewise the sin of their lives. Their hands were full of violence, they were oppressors, they were cruel, they were bloody; and besides this, they were secure and wanton, and they minded nothing but eating and drinking, and marrying, and giving to marriage, their whole hearts were taken up in these things. No man enquired after God, no man regarded the voice of God in his servant *Noah*. God waited upon them,

(after

(after he had ſent *Noah*, and fore-warn'd them) above a hundred years; (and that while, was *Noah* a building his Ark), but they *deſpiſed the long-ſuffering of God, which ſhould have led them to repentance:* and at length the threatned Judgment came upon them, and they were drowned, all, but *eight perſons.* This is not all, God did not only deſtroy their bodies, but likewiſe (we read here in the Apoſtle *Peter*) their *Spirits were laid in priſon*, in the infernal Priſon of Hell for their *diſobedience to the voice of Chriſt.* Having already ſpoken to this; The Doctrine that I raiſed from this was, *That thoſe wicked men (while they are in their bodies) that will not obey the voice of Chriſt in his Miniſters, but live and die impenitently, their ſouls by the righteous judgment of God ſhall be condemned unto the priſon of Hell:* For what is ſaid of this old world, will be verified of every impenitent ſinner here, that dieth in his impeni-

tent ſtate; Lord, who is it that does believe thy report? Few ſinners (the Lord knows) do regard it. God knows his word is little believed. We do as little believe theſe things now, as the old world did: and as the flood came upon them before they were aware, ſo the ſpirits of ſome here (God knows, as *Jeremy* ſaid, *I do not deſire to ſee that evil day*) may be in theſe Priſons before they believe them. Death (ſinners) is coming, which will drag you to the Tribunal of Chriſt; and aſſuredly Chriſt will do you juſtice: I ſay, he will do you juſtice. He that will be faithful to his promiſes that he makes to *believers* that obey the Goſpel, he will be faithful to do juſtice to thoſe that are *diſobedient*. He will give you all your Mittimus's, he will lay you faſt enough; and when he hath laid the Chains on, take them off if you can. I know (through your unbelief) what I ſay, ſeems to you but as a Fable:

So

So did the drowning of the world appear to be; but they found it true, and ſo will you, if ye repent not. It amazeth me, my Brethren (when my faith at any time is but raiſed to the cloſe of theſe truths of God; it amazeth me) to look upon your faces, to ſee how indifferently you look, how careleſly you look; you look up-and-down this place as if theſe things did not concern you: but the reaſon of it is, you do not believe, your unbelief ruins you, and will ruin you for ever. What man that really was in his wits, and did believe a Hell, would venture upon thoſe ſins that will certainly bring him thither? But you flatter your ſelves in your unbelief, that there is no *puniſhment* to the wicked, nor *reward* to the godly; and ſo you go on in ſin: Theſe things are true (my Brethren), your Conſciences muſt bear me witneſs they are true. No man or woman that are in their wits, and did really believe an

eternal Torment that is laid up for the diſobedient to the Goſpel, but they would obey be-times, they would not go on hardening their hearts againſt God: but you do not believe. We ſhall preſently make ſome enquiry into the reaſons of it.

We come now to the other part, wherein you have an account of a *few that are ſaved.* A few! Lord, What a few! *Eight perſons* out of a world of men and women. I do not know but the world at that time was as full of men and women as it is now; for the world was at that time about Fifteen hundred years old, and they lived many years: ſo that it is likely that there was a very numerous company of people; and that there were great Cities, and great Kingdoms upon the earth. What a ſtrange thing is it, that of a world of people there ſhould be found but *eight perſons* that would believe a God! And yet 'tis certainly ſo, there was but *eight perſons*

ſons ſaved; all the reſt were drowned for their diſobedience to the voice of the Spirit of Chriſt in *Noah*. Why were no more *ſaved*? Becauſe there did no more believe. They did not believe that God was in good-earneſt, they did not believe that God would ſend the flood, as *Noah* threatned: they looked upon *Noah* as a mad-man to build an Ark they knew not for what. Juſt ſo does the world now, they look upon poor, humble, believing Chriſtians, as a company of melancholy diſtracted perſons, that look ſadly, and pray much, and weep much, and hear much, and are afraid of ſinning; and all this while they are but buſie about their Ark: and they cry, what a ſtir is here that theſe people make? I will tell you what the meaning of it is: why this world is to be burned, and theſe poor ſouls are providing againſt the burning of the world: *The wicked muſt be turned into Hell, and all the Nations that*

forget God; and theſe poor, praying, humble Chriſtians do believe, fear, and tremble; and that is the reaſon that they live not as you live, but take that care that they do, to prepare againſt that great day of the Lord. And were not you deſperately blind and fooliſh, you would do ſo too? There were *eight perſons* (ſaith *Peter*) *ſaved*. Which were they? All of one Family, *Noah* and his *Wife*; there was the three Sons of *Noah*, and their three Wives, *Gen.* 7. 7, eight perſons in one family, they were ſaved, they were ſaved from the deluge, they were ſaved from being drowned. God knows whether all theſe were ſaved from hell (too) of theſe eight. For of theſe, *Shem*, *Ham*, and *Japhet*, there was (one of theſe Sons) *Ham*, that did laugh at his fathers nakedneſs, and God afterwards curſed him; ſo that whether he was eternally ſaved, is not a thing certain unto us. But this is ſure, all theſe eight

perſons

perſons did believe the deluge would come, or elſe they would not have entred into the Ark, for if any of them had looked upon it as a meer old doting fancy of their father, they would have been aſhamed to have gone into the Ark; but at the ſet-time before it began to rain, they all went, therefore they all did believe the word of the Lord, that the deluge would come. It's true they received an encouragement by the miraculous bringing of all creatures into the Ark to ſave them alive. *Wherein few, eight perſons were ſaved by water.* Saved by water! there may be a double ſenſe:

By water as an inſtrument; for that very water that was the inſtrument of deſtruction to the enemies of God, became a means of ſalvation to theſe eight perſons; for it bore up that Ark wherein the lives of theſe eight perſons were. It may be rendered,

Thus again, But they were ſaved by, or through water, ſaved through the

danger of water, carried in the Ark through, or upon the water.

The Obſervation that I raiſe from it, is this,

That though many have the means of Salvation offered them, yet there are but few that make uſe of theſe means, and do obtain Salvation by them.

The old World had the means, as thoſe eight perſons had the ſame means; they were told of it, they were a hundred years told of it, God waited long enough; there were many had the means; if they had repented, the flood had not come; or if more had repented, they had been ſaved. But theſe eight did believe, and they were ſaved by water, the reſt had as good means as they, but they did not repent upon it, they did not believe upon it.

This ſhould be an awakening Conſideration to us, that though God does afford the means of Salvation to multitudes,

titudes, yet there are a very few that do make uſe of thoſe means, and are ſaved by them: I ſay 'tis an awakening Conſideration. Here is *England*, a great and populous Country, here is *London* a great City, a City that hath ſome hundred thouſands of ſouls in it, they have all the means as the old World had; the Goſpel is preached up and down the City, and up and down the Suburbs; the voice is every where, throughout all your ſtreets. *Repent, for the Kingdom of God is at hand*; repent, for there is a day of judgment, and Chriſt is made the Judg of quick and dead, that will give to every man according to his works. You have all the means, but alas, how few of *England*, how few of *London*, or of *Southwark* are like to be ſaved by theſe means! for how few do believe what we preach? How few do repent upon their ſeeming profeſſion of repentance, and believing? How few reform their lives? how few are con-

converted in *Southwark*, in *London*, in *England*, ſo as to be healed by the grace of God! How few! *Many are called* (as Chriſt ſaith) *but few choſen.* Why here is perhaps three or four hundred people here, you have been called every one of you to repent, but when God that ſearcheth the heart, cometh for to examine the truth of our repentance, and of our faith, how few, how few in likelihood will there be found penitent? how few! alas, it was always ſo: Many called, a whole world called to repent, but eight believed. But perhaps you will ſay, that was an notorious wicked world, that old world; but ſurely the world is grown better ſince. Truly, there is reaſon it ſhould, becauſe they have that judgment to awaken them; but we will ſhow you that the hearts of men have been deſperately wicked, all along to this day; yea, under the richeſt means that ever God hath afforded the world, from the beginning to this very

very day. And we will take the ſeed of *Abraham*, and give you ſeveral inſtances thereof: God promiſed *Abraham*, that he would give him a ſeed that ſhould be as the ſtars of heaven, and would take that ſeed into a Covenant with himſelf, and that he would be their God, and they ſhould be his people. What a wonderful bleſſing was this, for the great God to marry himſelf to a people? And he gave them the Covenant of Circumciſion for a memorial of this Covenant, of this betrothing; he gave them the Oracles, and the Promiſes, and was with them, in the midſt of them; he was the King of them, he made War and Peace for them, he fought for them, and defended them. They had all the means of Salvation, the beſt means that the world had in thoſe days. But you will ſee how few of them made uſe of thoſe means of grace that God afforded them.

We will begin with this great people

ple of *Jacob* coming out of *Egypt*. (The Lord help you to conſider what I am ſpeaking; for many, becauſe they are Chriſtians, and are baptized, they believe they ſhall be ſaved; but you are deceived. Juſt like the old World, they eat, and they drank, they married, and gave in marriage, and never dreamt that God was angry with them, and would drown them; and ſo do theſe people of *England*, never think that God does intend to burn them.) Now you ſhall ſee what advantage they made of the means, and you may read as in a glaſs the condition of *England*, and the moſt parts of the world at this day, *Numb.* 1.45,46, *So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael: Even all they that were numbred were ſix hundred thouſand, and three thouſand five hundred and fifty.* Theſe were the people that God

God brought out of *Egypt* into the Wilderneſs, and afterwards led to *Canaan*, the ſeed of *Jacob*, ſix hundred thouſand, all men, from twenty years old and upward: How vaſt muſt be the number of Women and Children, and young men alſo, that were below twenty years old! above ſix hundred thouſand fighting men! An Army of twenty thouſand is a great Army; but a hundred thouſand, that is much more: But here was an Army of ſix hundred thouſand fighting men, beſides Women and Children. What had God done for this people? I will tell you what God had done for them: why, they were in *Egypt* under a cruel hard-hearted *Pharaoh*, they were groaning under their burden, and God remembers his Promiſe made to *Abraham*, *That he would viſit his ſeed, and bring them into Canaan.* God cometh by *Moſes*, and commanded them to go; *They are my people ſaith God, let them go and ſerve me. I will not let them*

them go, ſaith Pharaoh; why who is your God, that I ſhould obey him? God at length ſends one plague upon him, and then another, and then another, and then a fourth, a fifth, a ſixth, a ſeventh, an eighth, a ninth, a tenth; ten Plagues God ſent upon him before *Pharaoh* would let them go. When they were gone, they came to a Red Sea, (I am telling you, my Brethren, the works of God for his people in the days of old, remember them, my Brethren, they are written for your example, they came to a Red Sea) now thinks *Pharaoh* I have got them in a trap, I will follow them, I will purſue, I will overtake, I will deſtroy them; but God makes the Red-Sea divide, and bringeth them all through; but *Pharaoh* and his Hoſt aſſayed to follow, and God makes the Sea to cloſe and drowned them all. Well, God carries them from thence to Mount *Sinai*, and there was thundrings and lightnings, and gave them his Law, and his Cove-

nants, and did as it were ſolemnly marry that people to himſelf, promiſing them if they did but do what he bid them, he would be their God, and fight their battels, and give them counſel in all their ſtraits, and be a defence round about them. Away he leads them then, and gives them a Symbol of himſelf; for if they marched by night, there was a pillar of Fire; if by day, there was a Cloud went with them. A wonderful condeſcenſion, that God ſhould do ſo with them! They come into a Wilderneſs, they want bread, they begin to murmur; Well, ſaith God, they ſhall ſee what it is to be my people; he gives them bread from Heaven, rains down Manna: They want water; Well, ſaith God, they ſhall not want water; he commandeth *Moſes* to ſtrike a Rock, and there came ſtreams out of it, and thoſe ſtreams followed them where ever they went up and down the Wilder-

neſs;

neſs; they wanted Water no more. What now became of this People? Here is a good God, he lets them want nothing; he works wonders for them, and delivers them with a mighty hand, and gives them Angels food to eat, and water out of a Rock to drink; and here he numbreth them in the Wilderneſs, Six hundred thouſand fighting men. What did theſe people do? Do! Surely they loved God, and were obedient to his Law, and would never murmur againſt him more. But did they do ſo? No, you ſhall ſee how that before Forty years came about, God cut off all theſe Six hundred thouſand men, and left their carcaſes to rot in the Wilderneſs, and *ſwore in his wrath, they ſhould never enter into his reſt.* Notwithſtanding he had done all this for them, they ſo provoked him to wrath, and ſo abuſed all the means of mercy, that God cut them all off: See alſo, *Numb.* 14. 28, 29, 30, *Say unto them*

(ſaith

(ſaith God), *As truly as I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you.* What had they ſaid in his ears? They had murmured againſt God, and ſaid, *God hath brought us and our children into the wilderneſs to deſtroy us.* Well, ſaith he, *I have heard your murmuring, and for your murmuring againſt me, your carcaſes ſhall fall in the Wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which you have murmured againſt me. Doubtleſs ye ſhall not come into the Land concerning which I ſware to poſſeſs you of, ſave* Caleb *the ſon of* Jephuneh, *and* Joſhuah *the ſon of* Nun. There were ſix hundred thouſand men, and amongſt them there was but two men that did believe that Promiſe that God made to *Abraham*, that he would give them *Canaan* for an Inheritance. O read to day as in a glaſs here, the infidelity of *England*, and the World;

for as face anſwers to face in a glaſs, ſo does the face of the generality of the men of the world, anſwer to the faces of the unbelieving *Iſraelites*, and old unbelieving World. But ſaith he, *For your little ones, which ye ſay ſhall be a prey; No,* (ſaith God) *your little ones ſhall go into the Land, and ſhall poſſeſs it; for they knew nothing of your murmuring. But as for you, there is not a man of you ſhall enter into the Land.* Well, go a little farther, (for the inſtances are many,) I will paſs by all the dealings of God with this very people under the Judges, where you may read that they were as many times captivated (for their rebellion againſt God) as they had a Judg raiſed up among them; but we will paſs by the time of this people under thoſe Judges (becauſe the time will be ſhort for me to relate all the dealings of Chriſt with this Church) and we will come to thoſe Twelve Tribes, after they came into

Ca-

Canaan, and were divided into two great Kingdoms, Ten Tribes under *Jeroboam*, and Two Tribes under the Poſterity of *David*, two mighty Kingdoms; all of them that had, or might have had the Oracles, Promiſes, and Covenants, all of them had the Bible, and might have uſed it. But what did they do with it? They cri'd themſelves up, (juſt like *England*) The Church, the Church; *The Temple of the Lord*; and boaſted of their priviledges, that there was no people in the world like them; and that if God ſhould cut them off, he knew not where to find another people. See now what became of them; We will conſider the Ten Tribes firſt. In the firſt of *Kings*, the 19, and the 11 and 14 *Verſes*. *And it was ſo, that when Elijah heard it, he wrapped his face in a mantle, and went out, and ſtood in the entring in of the Cave; and behold, there came a voice unto him, and ſaid, What doſt thou here, Elijah? And he ſaid,*

(Elijah ſaid) *I have been very jealous for the Lord God of hoſts; becauſe the children of Iſrael have forſaken thy Covenant, thrown down thine Altars, and ſlain thy Prophets with the ſword, and I, even I only am left, and they ſeek my life to take it away.* Here were Ten Tribes, a great Kingdom, a people of the Lord, that had the word of the Lord, and the great Prophet of the Lord *Elijah* among them, who called them to Repentance, and told them God was angry with them for forſaking Him, and his Covenant. Why, but how many of this Kingdom did ſo? Why truly, for what *Elijah* could ſee, he could not ſee one man, that did keep Covenant with God. *I only am left alone.* Why what did the reſt do? Why they have all forſaken thee. This is ſtrange! What! the ſeed of *Abraham*, all gone! What they, whoſe fathers God delivered out of *Egypt*; and brought them through the Red-Sea, and fed them with Manna, and

gave

gavethem water out of a Rock! What, forget it all! Ai, forget it all. They have left the Lord, and forſaken his Covenant. What have they done with the Prophets of the Lord? Knockt them o' the head, ſlain them, kill'd them, thrown down his Altars, and no worſhipping of God; and yet theſe were the men that were the ſeed of *Abraham*, that had all the means of grace offered them; God had given them many a call, they had the word to do it, and his Prophets to do it, and yet we ſee they all left him. It is true (as God ſaid afterwards in reproving *Elijahs* judgment in the caſe, I have a few more, my Kingdom are not all gone) ſaith God, *I have reſerved ſeven thouſand, that keep Covenant with me.* Ai, but (my Brethren) what are ſeven thouſand to a whole Kingdom? What if God may have ſeven thouſand in *England* to keep Covenant with God? What if twenty thouſand? What are they to compare to thoſe many hun-

dred thouſands that are in *England?* Here you ſee many are called, but few choſen; many are taken viſibly into a Covenant, but there are few that are ſpiritually in Covenant with God. Well, what became of theſe Ten Tribes? theſe that had the Oracles, Covenant, and Promiſes among them? What became of them? Why you ſhall ſee what became of them, (no good, you may be ſure, God pays them off their old ſcores at length) God is a long time in reckoning, but be ſure he will do them juſtice in the end. He will do it, 2 *King.* 17. 18, there you ſhall ſee the deſtruction of them (In the 15 *verſ. And they rejected his ſtatutes, and his covenants that he made with their fathers——and they followed vanity.*) *Therefore* (Verſ. 18.) *the Lord was very angry with Iſrael, and removed them out of his ſight: there was none left but the Tribe of Judah only.* 22. *For the children of Iſrael walked in the ſins of Jeroboam which he did, they*

they departed not from them. 23, *Until the Lord removed Iſrael out of his ſight as he ſaid by all his ſervants the Prophets.* (The word of God ſpoken by his ſervants and Miniſters, (though but men) he will make it good; here you have Miniſter after Miniſter come to you; and believe it, when we ſpeak his word in his name, he will take care of our honour, and of our word; he made good the preachings of his ſervants the Prophets.) *So was Iſrael carried away out of their own land to Aſſyria unto this day.* There came the King of *Aſſyria* upon them, and took them away, and ſpoiled them, and carried them away captive, and they never returned more into the land of *Canaan* to this day. O wicked people! They had the means of grace, but would not make uſe of them. You are told of Heaven and Hell, and bid to repent, but no body repents; here you give us the hearing, and when you have done, you go away; and

when gone, you pass on in a carnal manner, and there is no reformation of your lives.

But (pray) what became of the other Tribes that were under the tutilage and government of the Posterity of *David?* Why the truth is, they were sometimes better than the other. But see also what became of them for their revolts, 2 *Chron.* 36. 15, 16. But what did they do? (these were the two tribes) *They mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose upon them, till there was no remedy.* 17, *Therefore he brought upon them the King of Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand.* And this was all for their general revolt that they made from God. Follow it (now) to the time of Christ; when Christ

Christ Jesus came into the world, and preached the Gospel himself, one would have thought now, that though they had abused all his Prophets of old, yet now his Son himself is come, sure they would hearken to him. When Christ himself turns Preacher, and works such Miracles among them to confirm his Doctrine, and to evidence himself to be sent from God, and all this to bring them to Heaven: When Christ came to preach the Gospel, did they believe him? No, he lifted them up to Heaven by means; he would as it were have drag'd them by force, he lifted up voice and cried, *Ho, every one that thirsteth, come unto me, and drink of the water of life freely.* He cried and wept over them, *O that she had known the things of her peace!* (Mighty earnest!) *I would have gathered her, but she would not.* And did they believe? No. Why, what do they do? They conspire together, and lay hold of him as a malefactor, and crucified him; they

put

put him to death: & as being very well satisfied, when that innocent blood was shed, O say they, *Let his blood come upon us and our children*: we are not afraid of his blood. Of all that people of the *Jews*, there was but a few that did believe in him: And that the Apostle takes notice of, *Rom.* 11. 5, *I say then*, Ver. 1, *Hath God cast off his people? God forbid. For I am an Israelite*: God hath not cast away all *Israel*, not every individual: *For I am of the Tribe of Benjamin: And through Gods mercy, I am not cast away* (saith he), *for I do believe in Christ, and there are some few with me that do believe also.* But what became of the whole Nation? They are cut off, the curse of God is upon them, and they are a hissing and disgrace to this very day. I tell you, Sirs, of these poor contemptible *Jews*; God offered them a Christ before he offered him to you: Christ came of the Loyns of a *Jew*, he was born (after the flesh) of a *Jew*, he

he was firſt ſent to the *Jews*; and offered grace firſt to the *Jews*; and you came in but in the ſecond place. But for their Infidelity, God hath cut them off, only a remnant, a little ſcattering flock, they hearkned, they believed, they embraced Chriſt, and they were ſaved, and the reſt were cut off. Here are a great many inſtances, *That many are called, but few choſen.* Here is a great deal of Preaching to *England*, but few of *England* like to be ſaved: Don't think it a hard cenſure. What a whole world drowned, and but *eight ſaved*? What a whole Kingdom of *ten Tribes*, and but ſeven thouſand *ſaved*? What, that great Kingdom of *Judah* cut off, and but a few of them *ſaved*? There were (it is true) a good ſeed in that Kingdom of *Judah*, but take the generality of them, they did provoke God as much as her Siſter *Samaria* did. Well, But what ſhall we ſay of our ſelves? Look in the glaſs of the Chriſtian

ſtian Church, and then tell me, how many among us are like to be *ſaved*? 2 Cor. 6.10, *Know ye not*, (Ver. 9,) *that the unrighteous ſhall not inherit the Kingdom of God?* (and if they do not, they ſhall never be ſaved; for none are ſaved, but they inherit the Kingdom of God) Who are they? Why God knows, ſome of you may read your own Names here in your Character. *Be not deceived, neither fornicators, or unclean perſons*: you know what it means: If there be any wanton perſons here, the Lord give you Repentance. Such as you are for the flood, and for the fire, and for Hell. God hath ſet you a-part. The Lord give you Repentance. No *Idolater*, no Image-worſhipper, no Hoſt-worſhipper; ſuch as thoſe *Popiſh* Idolater, worſhipping Saints and Angels, and praying to a peice of bread, as unto God himſelf. Theſe are Idolaters. God will not give his honour to any other. And *Papiſts* will

will know in the end, that they have wronged God, to give his honour to a peice of bread. God will not be wronged of his Glory. Be not deceived, many Idolaters have been apt to flatter themſelves, that it ſhall go well with them; but they have deceived themſelves, and ſo will theſe in the end. No *Adulterers*, the Lord help you to look into your hearts and lives: There is an Adulterous heart, and an Adulterous life: none ſuch ſhall enter into the Kingdom of God. Theſe are all for the flood, theſe are ſet a-part for burning: aſſuredly, you ſhall be burned, if you repent not. Believe it, it will be ſo, if you reform not; you may laugh and mock at me, and *Paul*, and the *Bible*, as the old world did at *Noah*. Nor *effeminate, not abuſers of themſelves with mankind*. No *Thieves*: that is, that repent not in their time. No *Drunkards*; mark, that you Ale-houſe-haunters, and Tavern-haunters! None

of

of theſe, not a man of them ſhall be ſaved, except, in time they repent and reform their lives. Say you ſo? None of them? No, none of them ſhall inherit the Kingdom of God. Ah, but (by your leave) we won't believe you tho. I know there are but few will believe it. I knew it before I came to you, before I read this Text, *Lord who hath believed our report*! I have been a Preacher (up and down) two and twenty years, and have had experience of the hardneſs of mens hearts. I can Preach to them, and take them in a room, and ſit an hour over a hard heart, and make it no more ſtir, than a rock: No, he does not believe, turns away, and laughs at (perhaps) all the counſel given him. But whether you believe, or believe not, This day know, God hath given you warning; you are men as certainly ſet aſide, and deſigned to be eternally burned, as the old wicked world was deſigned to be drowned. And

if

if you ſay why do I give you this notice? Why, The Lord in mercy gives it you, that in time you may repent. But if you repent not; as the flood drowned the old world, ſo Hell will burn and torment you.

But truly I have not come to the half of that which I intended.

The Queſtion will be, What is the reaſon that men will not believe? What, but eight perſons believe, in a whole world? But one *Elijah* in a whole Ten Tribes? What, but one *Elijah*? No truly, for ought that he knew. What, but a remnant in the time of Chriſt? No, but a remnant. So but a few, a very few in *England*. What is the reaſon of all this? why the general reaſon of it all, is this: Neither would the old world believe, that God was in good earneſt; neither would *Iſrael* believe, neither will *England* believe; they don't believe what is ſaid. No. What if God ſpeaks by a *Noah*, will you believe? No. What

if

if God ſpeaks by a *Moſes*, will you believe? No. VVhat if God appeareth upon a Mount, and ſpeaks ſignally, will you believe now? Yes, for a little while, but not long, as they did not. VVill you believe by a Chriſt? No. (Crucifie him.) Will you believe the Apoſtles? No. Will you believe us that ſpeak? No, No, you will believe none? What is the reaſon of it, why wont you believe? VVhy, I think this is one reaſon:

In very truth, ſaith the poor carnal wicked world, we do not believe that God is in good earneſt; none of them did, till they found the judgment upon them. But why, you poor ſinners, why do not you believe that God is in good earneſt now? VVhy I will tell you, you flatter your ſelves thus: ſurely God is a very good God, and he hath done us good all our days; he hath been my God twenty, thirty, forty years; he hath fed me when hungry; and when naked he hath clothed

me;

me; and when ſick, he hath healed me and mine; and when in danger he hath deliver'd; and do you think that God will damn me, and burn me (as you talk of) at laſt? Ai, but ſinner! hath not God ſaid he will? Ai, but ſay you, God is not in good earneſt; he threatens us, but as we threaten our Children. We threaten our Children ſometimes what we will do! and then lay down the rod again. Ai, but ſinner! God is not like a man, that he ſhould change. But ſay you, he is good. 'Tis true, or elſe he would never have ſtayed ſo long; but for you to ſay he is good, and will not therefore be true to his Word, that's abſurd. Why ſhould he not (notwithſtanding all his goodneſs) damn ſuch a rebel as thou art, as well as damn an Angel? Thou art his Creature? ſo were the Angels. Does God give thee a-

bundance of the glory of the earth? ſo God gave him abundance of the glory of Heaven, and yet notwithſtanding all this, for ſin he threw the Angels down into Hell, and now they are Devils.

Why, if God ſpared not an Angel, doſt thou think he will ſpare a man or woman? Nay, when thou haſt provoked him to wrath more than the Devil, doſt thou think he will ſpare thee, and not an Angel? God never offered a Saviour to the Devil, but he offered a Saviour to thee, that if thou wilt repent and turn, he will ſave thee: and wilt thou abuſe all, and go on in thy wickedneſs? Why certainly, as thou ſinneſt more in this reſpect than the Devil, thou wilt as ſure go to hell as he did; 'tis not your relation to God as Creatures, that will ſave you. What, (I pray) was the old World? Did not God drown them all?

all? were not they men and women as you? and had not they Children as well as you? and had not God bowels to them, as well as to you? But was God loth to drown them? Why, firſt, it repenteth me, ſaith God, that I made them, I will drown them all; Tuſh, ſay they, God is ſo good he will not. But I will, ſays God. You ſay God hath done you good, and heal'd you of many diſeaſes, and hath looked to you, and bleſſed you, and hath wrought wonders for you, and that therefore he will never damn you. O poor ſinner! how ſimply doſt thou cheat thy ſelf? Single me out any blind Drunkard, or unclean perſon, or ſelf-juſticiary, I would ſingle thee out, and reaſon with thee this day; God hath wrought wonders for me, he will not damn me (ſaiſt thou). Alas! that's true, ſays a poor drunken Water-man, I was at Sea, and was in danger to be

drown'd, and God ſaved me; and do you think that he will damn me! And ſaith another, ſuch a time I was ready to fall off from a houſe, and God prevented me. Why I tell thee now, that though God does give many ſignal mercies and tokens of his long ſuffering to ſinners, he does not intend therefore to ſave them. When God brought *Iſrael* out of *Egypt*, did God ever work ſuch Miracles for you, as he did for them? Did God ever bring ten Plagues upon your enemies to deliver you from them? Did God ever in a danger that you have been in, make a Sea for you to paſs through, and your life ſaved? And when you were hungry, and had no bread, did God ever rain bread down from heaven to you? When you were thirſty, did God ever bring water out of a Rock to quench your thirſt? Theſe, and ſuch things as theſe did God do for *Iſrael*. Here now was ſome ground

for

for them to plead, and yet though God did this; did he love *Iſrael* ſo, that he would not deſtroy them? No. *He laid their Carcaſes as dung in the wilderneſs, and ſwore in his wrath that they ſhould never enter into his reſt.* I'le tell thee ſinner, if thou liveſt for forty years together upon bread out of the Clouds, yet if thou liveſt and dieſt in thy ſins, thou wilt moſt certainly be damned. God can be good, (man!) for all thou art damned; for God is good to the Angels that ſtand, though the reſt that fell are in Hell; ſo he will be good in his mercy to Saints and Angels, when the wicked are thruſt down into Hell. God can be good, (man!) and God can do thee good, and when he hath done, he can hang thee up in flames. Alas, you ſee that commonly among your malefactors, Princes do allow their priſoners to have meat and drink, while they are in priſon, they

ſhould not be ſtarved; and when condemned to be hanged, there will be care taken, that they ſhould be fed and clothed; but when the day comes, away they are bound, and to the cart and gallows they go. Thou priſoner! (for ſo thou art in the decree of God) before thou come to that priſon of hell, he will feed thee, and clothe thee, and yet all this while intends to deſtroy thee, if thou repent not.

Ai, but ſay you, there is another reaſon of our unbelief: why truly, God hath threatned ſuch great things that they are incredible. VVhy, what are they? God threatens priſons for Spirits; Alas, we can't underſtand how this ſpirit ſhould live after our bodies are dead, that when our bodies are rotting in the grave, our ſouls ſhould be roaring in flames. And then again God tells us of the Reſurrection of our bodies; How is it poſſible it ſhould be ſo? And then again,

God

God threatens to throw our bodies and ſouls into Hell, to be burned for ever; an incredible thing! who can believe this, when we can hardly live fifty or threeſcore years; How can we be alive for ever and ever? And that Chriſt ſhould judg the world; it is now ſixteen hundred years ago; wonderful things! Here has been a great deal of talking, but no performance. A company of fables! we can't believe them; and who would go and venture to make themſelves ſad and miſerable in the world, with fear and repentance; with fear of theſe things that are never like to come to paſs. I know it, ſinners, that theſe are the workings of thy heart, as well as if I was within thee. VVhy, do you think there are any ſuch here, that are of ſuch a mind? why truly, it is likely, for there were ſuch in the Apoſtles days, and of this ſort of people the Apoſtle ſpeaks in 2 *Pet.* 3. 3, *That in the latter days there ſhould*

come ſcoffers, walking after their own luſts: one after the luſt of uncleanneſs, another after the luſt of drunkenneſs: VVhat are theſe walkers? Scoffers. VVhat do they ſcoff at? why they ſcoffed at the burning of the world, and the day of Judgment. VVhy do theſe men ſcoff at it? why, I will tell you; they ſcoff becauſe the Scripture does threaten the eternal burning of theſe ſort of men that walk after their own luſts, and they cry, Tuſh, we believe no ſuch thing. VVell, and thus they argue, ſaying, *Where is the promiſe of his coming?* Chriſt ſaid, *He would come, and he would come quickly.* Here is a talk of his coming, but here is no Chriſt come; when will this Trumpet ſound? No, no, *for ſince the fathers fell aſleep, all things continue as they were from the beginning of the Creation:* The Sun riſes as it did, and the Moon obſerves its courſe, we have Summer

and

and VVinter, and we ſee all things juſt as they have been for theſe five thouſand years, and we ſee no change. No? (ſaith the Apoſtle) don't you? *But*, ſaith he, *if you are ignorant of this one thing, you are wilfully ignorant:* VVhat is that? why ſaith he, *That by the Word of God, the heavens were of old, and the earth ſtanding out of the water and in the water, whereby the world that then was, being overflowed with water, periſhed. But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men.* I'le tell thee, thou ſcoffer, and walker after thy luſts, Doſt thou not know that God once drowned the world? if thou art ignorant, 'tis a wilful ignorance. And I pray you ſcoffers, is it not as eaſie a thing to conceive how God ſhould burn the world, as drown the world? he hath done

done one already; the Lord open your ears and hearts to understand it. You scoff now, as the old world scoffed at Noah; but they found that Noah's words were true; and you will find that our words are true too. The Lord strike you with the authority of the VVord, that you may receive it as the Oracle of God. This is the VVord of God, and do you suppose it, and rebel against it, and fight it if you dare. But I know you have that impudence to do it. But then I summon you to answer it at the day of judgment; do you remember it then.

There are several other workings of carnal hearts, by which they encourage themselves in their wicked lives.

What are they? Come let me name them.

O say you, we don't deny, but God will condemn men, and we don't deny but God can make good all

all his threatnings: But ſay you, we are in ſuch a body, and our bodies are in ſuch want; you know we muſt not ſtarve, and ſuffer our poor wives and children to famiſh for want of bread; and truly we are poor, and muſt work for our livings; and we are ſo taken up, that we have no leiſure to hear what God ſays, or what Chriſt ſays; we have ſcarce leiſure to read or hear the word of God: This is another thing.

I know you would fain be gone, but I will tell you why I ſtay you ſo long; I would fain (before you go out of them doors) have you to believe. If Gods Miniſters do ſo compaſſionate you, you ſhould compaſſionate your ſelves: Ah, But ſay you, I can't attend it, I muſt be gone, my dinner waits for me; no, nor to morrow neither. I have no time at all to think of theſe things.

things. No? Have you no time to think of them? Do you think that they don't deſerve your thoughts? Why, What are your poor bodies (for which you labour ſo much), in a compare to your ſouls? I tell thee (man) if it were put to thy choice, that thou ſhouldſt either ſtarve, or make uſe of the means of Grace; thou ſhouldſt rather go and read, and kneel, and pray till thou art faint, and canſt ſcarce riſe up: If one muſt periſh, ſoul or body; let the body ſtarve. Thou poor creature! Thy ſoul is more worth than thy body; 'tis a thouſand times better that thy body ſhould ſtarve, than that thy poor ſoul ſhould be damned. But, Starve! Thou poor unbeliever! Thy wretched heart of unbelief deceives thee. I tell thee (man)! (but that thou haſt no faith to entertain what I ſay, I tell thee) if thou wilt but ſet thy ſelf, firſt to mind this

great

great work of saving thy soul, and preparing thy Ark; if thou wilt set thy self to look upon thy ways, and confess thy sins, to turn to the Lord, to cry mightily, and to pour out thy soul in secret to God, that he would pardon thee, and sanctifie thee, and reform thee, and give thee grace: I tell thee, I dare promise thee in the name of the Lord, that thou shalt live more comfortably as to this world, than ever thou didst in all thy life. Why, will you promise that we shall grow richer by it? This I will promise thee in the name of the Lord, (and I am sure 'tis true) that either thou shalt thrive more in the world, or else thou shalt be better contented with what thou hast: and besides, it shall be blessed to thee, that thou wilt say, it is far better to thee than abundance. *Seek ye first the Kingdom of God and his righteousness, and all other things shall be added to you.* Do

but

but ſet thy ſelf to pray mightily to God, that whatever he does, he would ſave thy ſoul; and then for thy care, thou mighteſt caſt thy care upon him; your care diſtracts you, it is Gods ſetting in with you, that makes your care ſucceſful. O poor ſinners, if you were but acquainted with God and Chriſt, you would have a God to caſt your care upon. You Maſters of Families; begin your day with God, bring your Families to God, make it your great buſineſs to ſerve God; and then truſt God for his bleſſing upon your endeavours. There is another Reaſon.

What is the reaſon that you do not believe? That you believe not God that ſpeaks by his Son, and by his Prophets? Why truly I dare not believe. For (to ſpeak plainly) I am ſo in love with my ſins, that I cannot think to part with them; and I do profeſs, if I muſt be damn'd for them,

I muſt

I muſt run the hazard. Such deſperate ſlaves are Satan's ſlaves, though they ſee Hell before them, and in they muſt, if they repent not; ſaith Chriſt, *Light is come into the world, and men love darkneſs rather than light*, Why? *becauſe their deeds are evil.* They love their *evil deeds*, and *love darkneſs*, and hate the *light* of the Goſpel; they hate my word, becauſe my word threatens their deeds of darkneſs with Hell; they can't endure to ſee what is at the end of ſinning. I have kept you a long while; and ſo God kept them above a hundred years. I have ſpent one hour (perhaps half an hour more), but if it were poſſible that I could Preach an hundred years to an *unbelieving* heart, it would never work upon him, without Gods Grace: O therefore reſiſt not Grace: When I have done all, 'tis God that ſingles out one at one time, and another at another

ther time, and then another, and ſometimes many at once, and opens their eyes and hearts, and makes ſuch a Sermon bear upon them, and commandeth their hearts to ſtrike in with the word: And if the Lord does but bleſs the word, to take hold of ſome poor youth, whether man or maid; it is worth all my labour that I have ſpent in Preaching: If the Lord would but bring ſome poor ſoul to believe, that the word of God is true, and that it is as certain that they will be damn'd, if they repent not, as is was certain that the old world was drown'd: This might be the beginning of a new life. O 'tis an hour well ſpent, and thou wilt bleſs God for it, if he will come in with light upon thee, and make thee *believe the Goſpel*, that Chriſt is willing to ſave every penitent ſinner that is brought thus to believe in him. O that God would be pleaſed to convince you that he is

in

in good earneſt to damn the wicked and impenitent ſinner; but to bleſs and crown with eternal life, every obedient ſoul.

I am forced to cut off many things that I have to ſay; But the Lord in heaven bleſs this word unto you.

FINIS.

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The life and death of Doctor *Sam. Winter.*

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FINIS.